

*The multitude of angels, with a shout  
(Loud, as from numbers without number ; sweet,  
As from blest voices) utt'ring joy, heaven rung  
With jubilee, and loud Hosanna's fill'd  
Th' eternal regions. Lowly reverent  
Tow'rds either throne they bow, and to the ground,  
With solemn adoration, down they cast  
Their crowns; inwove with amarant and gold - - - -  
Now in loose garlands thick thrown off, the bright  
Pavement, that like a sea of jasper shon,  
Impurpled with cæstrial roses smiled.  
Then crown'd again, their golden harps they took;  
Harps ever tun'd, that glitt'ring by their side  
Like quivers hung, and with preamble sweet  
Of charming symphony, they introduce  
Their sacred song, and waken raptures high,  
No voice exempt ; no voice but well cou'd join  
Melodious part, such concord is in Heav'n.*

Among the absurd conceits of the Jewish Rabbins, contained in the Talmud, it is asserted, that there is a place, where heaven and earth join together ; that Rabbi Barchana, going thither, laid his hat on the window of Heaven ; and that going to take it again immediately after, it was gone, the motion of the heavens having carried it off ; so that he must wait for a revolution of the orbs, to bring it to its place again. See PARADISE.

HEBDOME. [Gr.] A solemnity of the antient Greeks, in honour of the SUIDAS, god Apollo. The word signifies the *seventh day*, the solemnity being observed on PROCLUS in the seventh day of every lunar month, because one of them was Apollo's birth-day, Hesiodi dies. whence he was sometimes called Εβδομαγενής. Hence Hesiod :

- - - - - ἡ ἑβδομή ἱερὸν ἦμαρ,  
Τῇ γὰρ Ἀπόλλωνα χρυσάορα γένετο Λητώ·

*For ever sacred is the seventh morn ;  
For Phæbus then was of Latona born.*

At this solemnity, the Athenians sung hymns to Apollo, and carried in their hands branches of laurel.

HEBE. The goddess of youth, in the Pagan system of Theology. She was the daughter of Jupiter and Juno, according to Homer. But other authors relate, that Juno, being invited by Apollo to an entertainment in the palace of Jupiter, eat heartily of some wild lettuces, by which means she instantly conceived, and afterwards brought forth a daughter called Hebe. Jupiter was so pleased with her beauty, that he made her his cup-bearer.

Οἱ δὲ θεοὶ παρὰ Ζηνὶ καθήμενοι ἠγορόωντο  
Κρυσέῳ ἐν δαπέδῳ, μετὰ δὲ σφισι πότνια Ἥβη  
Νεκταρ ἐωνοχόει.

Hom. II. lib.  
i. v. 1.

*And now Olympus' shining gates unfold ;  
The gods, with Jove, assume their thrones of gold.  
Immortal Hebe, fresh with bloom divine,  
The golden goblet crowns with purple wine.* Mr P O P E.

Poor Hebe, in the execution of her office, happened once to get a fall, and discover her nakedness ; upon which Jupiter, who was shocked at the indecency of the thing, turned her out of her office, and gave it to Ganymede. Afterwards, when Hercules was taken up into heaven, Hebe was given him to wife : for which reason the Athenians consecrated a common altar to them both. Hebe, at the request of Hercules, restored Jolaus, the son of Iphiclus, to youth.



OVID. Met:  
lib. ix. ver.  
397.

— — — — — limine constitit alto  
Pœne puer, dubiaque tegens lanugine malas,  
Ora reformatus primos Jolaus in annos.  
Hoc illi dederat Junonia muneris Hebe,  
Vieta viri precibus.

*Lo, Jolaus stands before their eyes.  
A youth he stood, and the soft down began  
O'er his smooth chin to spread, and promise man.  
Hebe submitted to her husband's pray'rs,  
Instill'd new vigour, and restored his years.* GAY.

Hebe had a famous temple among the Sicyonians, where she was worshipped under the name *Dia*: she had likewise a temple at Corinth, which was an asylum for all fugitives.

Tuscul. Quæst.  
lib. i.

Hebe is the daughter of Juno (says Cicero) because, by the happy temperature of the air, all sorts of trees and herbs produce buds and flowers.

HEBREWS. See JEWS,

HEBREWS (EPISTLE TO THE). See EPISTLES OF ST PAUL.

STEPH. BY-  
ZANTIN.

PLUT. in  
Theseo.

HECALEŒIA. [Gr.] An antient Greek festival, in honour of Jupiter, surnamed *HecaleŒus*, from *Hecale*, a borough town of Attica; or from an old woman called *Hecale*, who had erected a statue to him. This *Hecale*, when Theseus was upon his expedition against the Marathonian bull, entertained him with great expressions of kindness and respect, and made prayers and vows to the gods for his return. Theseus, having conquered the bull, on his return, found the good old woman dead, and, in gratitude to her memory, ordered that she should be annually commemorated at this solemnity.

HECATE. An infernal goddess, in the Pagan system of Theology. She is the same as *Diana*, who was called *triformis* and *tergemina*, that is, a *triple goddess*, being *Luna* in Heaven, *Diana* on Earth, and *Hecate* in Hell. Hence Virgil;

Æn. lib. iv.  
ver. 511.

Tergeminamque Hecaten, tria Virginis ora Dianæ.

*Three-fold Diana, three-fold Hecate.*

Hecate was said to be the daughter of Jupiter and Ceres. She was represented with a dreadful countenance, a prodigious stature, and with snakes instead of hair. She was queen of the infernal regions, and supposed to be attended by a great number of dogs. Hence Tibullus;

Eleg. 2. lib.  
i. ver. 53.

Sola tenere malas Medæ dicitur herbas;  
Sola feros Hecatæ perdomuisse canes.

*To her alone Medea's herbs are known,  
And Hecat's dogs are tamed by her alone.* DART.

ARISTOPH.  
in Vespis, &  
Pluto.

The Athenians had a great veneration for this goddess, and looked upon her as the protector of their families and children; whence it was customary to erect statues to her before the doors of their houses. Every new-moon, there was a public supper provided at the charge of the richer sort, which was no sooner brought to the accustomed place, but the poor people carried all off, giving out, that Hecate had devoured it.

She was called *Hecate* from the Greek *ἑκατον*, which signifies an *hundred*; either because an hundred victims were offered to her at one time, or because, by her decree, those, who die unburied, wander an hundred years upon the banks of Styx.



Hecate was the goddess of Enchantment and Magic. Eusebius gives an account of a magical statue of this goddess, of a very extraordinary composition. It was said to be made by order of Hecate herself. They took myrrh, incense of Arabia, Styrax, and certain animals called *ασκαλαβώται*, which some interpret to be lizards, others rats, and others moles: they reduced them all to powder, and made of them a paste, which they moulded into the figure of Hecate. All those, who exercised magic arts, invoked this goddess. The ceremonies were performed at midnight, by a river-side, under a tree called Lotus, by a person in an azure-coloured garment, who was to dig a deep hole in the ground, and then cut the throat of an ewe-lamb, and burn it on a pile of wood over the hole, all the while pouring out honey, and calling on Hecate. All being rightly done, certain apparitions, called *Hecatæa*, were seen, which changed themselves into various shapes.

The Sabeans and Thracians sacrificed dogs to Hecate, surnamed *Trivia*. This we learn from Ovid.

Extæ canum Triviæ vidi libare Sabæos,  
Et quicumque tuas acolit, Hæme, nives.

Fast. lib. i.  
ver. 389.

*The victim dog at Trivia's altar fell,  
Slain by Sabæans, to the queen of hell,  
And those, who round the snow-topt Hæmus dwell.*

Mythologists say, that Hecate is the order and force of the Fates, and represents the influence they have over human affairs.

**HECATOMB.** Among the antient Pagans, was a sacrifice of an *hundred oxen*. The word is derived from the Greek *ἑκατὸν βέες*, *centum boves*. In a larger sense, it is used to denote a sacrifice of an hundred animals of any sort. Others derive it from *ἑκατὸν βάσεις*, an *hundred feet*, and then it must have consisted of only twenty-five animals. Others think, a finite number is here put for an indefinite, by a figure very usual among the poets; and then an *Hecatomb* means no more than a sacrifice consisting of a great number of animals. Lastly, others will have the word derived, not from the number of animals offered, but of persons present at the sacrifice.

Pythagoras is said to have sacrificed an Hecatomb to the Muses, through joy and gratitude for having discovered the demonstration of the 47th proposition of the first book of Euclid, viz. that, *in a rectangled triangle, the square of the hypotenuse is equal to the squares of the other two sides*.

Julius Capitolinus relates, that, when an Hecatomb was to be sacrificed, they erected for that purpose an hundred altars of turf, on each of which they sacrificed one animal. He adds, that, when the emperors offered Hecatombs, they sometimes consisted of an hundred lions, an hundred eagles, or the like.

The month, wherein the greatest number of Hecatombs were usually sacrificed, was from thence called (*ἑκατομβαιον*) *Hecatombæum*. It began upon the first new moon after the summer solstice, and so answers to the latter part of June, and the first part of July. See SACRIFICE.

**HECATOMBÆA.** [Gr.] An antient Greek festival in honour of Juno, celebrated by the Argians, and Æginensians, who were a colony from Argos. It was so called from *ἑκατόμβη*, which signifies a sacrifice of an *hundred oxen*, it being usual, upon the first day of this solemnity, to offer so many to Juno, the remains of which were distributed among the citizens.

There was likewise an anniversary solemnity, called by this name, in Læonia, where they sacrificed an hundred oxen for the preservation of the hundred cities, which flourished at one time in that country.

**HEGIRA.** [Arab.] The *flight of Mohammed*; or the time, when that false prophet retired from Mecca, with his new proselytes, to avoid the persecution of the Coraischites, who were then most powerful in the city, and could not endure that Mohammed should abolish idolatry, and establish his new religion. This flight happened in the fourteenth year after Mohammed had set up for a prophet. He retired to Medina, which he made his place of residence.

D'HERBÉ-  
LOT, Bibl.  
Orient.



The Mohammedans have many fabulous traditions concerning this flight of their false prophet from Mecca to Medina. Having taken a resolution (say they) to leave the city, he went out one night, being the first of the moon, accompanied only by Abubeker, his father-in-law, and passed the night in a grotto, distant about an hour's journey from Mecca. As soon as his retreat was known in the city, the Coraischites, his declared enemies, went in pursuit of him, and arrived at the entrance of the grotto, early the next morning. But, that same night, a large tree had miraculously grown up at the mouth of the cave, in which the prophet was concealed, and what opening was left was covered over with a large spider's web. This being a plain indication that no one was in that cave, the Coraischites went away, and Mohammed escaped the pursuit of his enemies. They add, that, when Abubeker saw the Coraischites approach, he was seized with great fear, and said to Mohammed, if these men hold down their heads never so little, they will infallibly see us. But Mohammed boldly replied, you think we are but two in the cave; you are mistaken, there is a third, and it is God, who is with us, and protects us.

Mohammed before he quitted Mecca, having given permission to his disciples to leave the city, they accordingly went away in great numbers. The Coraischites, surprized at this desertion of the people, held a council, at which the devil (they say) was present, under the figure of an able and experienced old man. One of the assembly having proposed to secure the person of Mohammed, and imprison him for life, the devil rejected this advice, alledging that, as he had a great many concealed friends in the city, they would certainly find the means of setting him at liberty. Another then proposed to banish him, and let him go where he pleased: but the devil was not of this opinion; for, said he, wherever he goes, he will seduce a great number of people, and perhaps be in a condition to make war against us. But Abougehel, one of Mohammed's greatest enemies, was for erecting a high court of justice, and for trying, and condemning him to death. This proposition the devil approved of; but the angel Gabriel apprized Mohammed of all that had passed, who immediately made his escape out of the city, as has been related.

This flight of Mohammed from Mecca to Medina is the famous *Mussulman Æra*, or period, from which the Arabians begin their computations. It is called simply the *Hegira*, or *Flight*; and it began on the 16th of July, in the year of the Julian Period 5335, of Christ 622, on the 15th of the Sun's cycle, the 15th of the Moon, and the 10th of the Indiction. This was in the reign of the Emperor Heraclius.

BEVEREGE,  
Instit. Chro-  
nol. lib. ii.  
c. 17.

HELCESAITES. See ELCESAITES.

S. HELENA'S-DAY. A festival in the Romish Church, on the 18th of August. This saint was the Empress Helena, daughter of the Emperor Constantine, and the person, who discovered the cross of Christ, after it had been so long buried in the ground. See CROSS.

It is related, in the Breviary of Pope Pius V, that Helena, being sent by her son Constantine to the Holy Land, to find out the wood of the holy cross, found there, instead of it, a marble statue of Venus; but that, the ground being dug, three crosses were found, as also the title, which had been fastened to the cross of Christ. It is added, that the true cross was distinguished from the rest by a miracle; for Macarius, then Bishop of Rome, having applied two of them to a sick woman, she received no benefit thereby, but, upon the application of the third, was instantly healed.

HELIOGABALUS. See ELAGABALUS.

HELL. Tho' there are various significations of this word, yet it is here to be understood only in a restrained sense, to denote the *place of divine punishment*, after death, in contradistinction to *Heaven*, the *place of divine recompence*; so that, as in the latter the souls of good men receive the due reward of their virtuous actions, in the former the souls of wicked men are justly punished for their bad actions.

As all religions have supposed a future state of existence after this life, so all have their *Hell*, or place of torment, in which the wicked are supposed to be punished.

The



The *Hell* of the antient Pagans was divided into two mansions ; the one on the right hand, pleasant and delightful, appointed for the souls of good men ; the other on the left, a region of misery and torment, appointed for the wicked. The latter only was *Hell*, in the present restrained sense of the word. Virgil mentions this partition in the following verses.

Hic locus est, partes ubi se via findit in ambas ;  
Dextera, quæ Ditis magni sub mœnia tendit ;  
Hac iter *Elysium* nobis : at læva malorum  
Exercet pœnas, & ad impia Tartara tendit.

Æn. lib. vi.  
ver. 540.

*'Tis here in different paths the way divides :  
The right to Pluto's golden palace guides ;  
The left to that unhappy region tends,  
Which to the depth of Tartarus descends,  
The seat of night profound, and punish'd fiends.* } DRYDEN.

Lucian has given us a fabulous description of the *Pagan Hell*, which he justly De Luëtu. ridicules, as an invention of the poets. ' The people (says he) imposed on by the poets, and particularly Hesiod and Homer, came to be persuaded, that there is a subterraneous place, very deep and gloomy, where the dead are detained in eternal and invisible chains.— The whole country is surrounded with great rivers, whose very names are terrible ; Styx, Phlegethon, Cocytus ; not to mention Acheron, a great lake just at the entrance, which exhales so gross a vapour, that birds cannot fly over it without immediately dying. At the descent, you find an Adamantine gate, guarded by Æacus, a cousin-german of Pluto, together with Cerberus, a triple-headed dog, who highly caresses comers, but barks terribly at those, who would go out. Beyond is a great field of daffodils, through which glides the river Lethe, a mortal enemy to memory, if we may believe those, who have formerly returned from thence ; tho' it is somewhat strange, that, after having drank of this river, they should remember any thing of the matter. Pluto and Proserpine sway the scepter of these regions. — Their ministers are, Pain, Horrors, and the Furies, without mentioning Minos and Rhadamanthus, who are both very severe in the execution of justice. — The wicked are racked and tortured suitably to their crimes ; some in fire, others on gibbets or wheels : this man is constrained to row stones, which run back again, up steep hills ; another to fetch water in a pot full of holes ; another is preyed upon by vultures, or dies of thirst, tho' he is up to his chin in water.'

Of all the poets, Virgil is the most particular in his description of Hell, having carried his hero thither, and given him a full view of those infernal regions. At the very entrance sit a group of the most horrid phantoms.

Vestibulum ante ipsum, primisque in faucibus Orci,  
Luctus & ultrices posuere cubilia Curæ ;  
Pallentesque habitant Morbi, tristisque Senectus,  
Et Metus, & malesuada Fames, & turpis Egestas ;  
Terribiles visu formæ ; Lethumque, Laborque :  
Tum consanguineus Lethi Sopor, & mala mentis  
Gaudia, mortiferumque adverso in limine Bellum,  
Ferreique Eumenidum thalami, & Discordia demens,  
Vipereum crinem vittis innexa cruentis.

Æn. lib. vi.  
ver. 273.

*Just in the gate, and in the jaws of Hell,  
Revengeful cares, and sullen sorrows dwell ;  
And pale diseases, and repining age ;  
Want, fear, and famine's unresisted rage.  
Here toils, and death, and death's half-brother, sleep,  
Forms terrible to view, their centry keep :  
With anxious pleasures of a guilty mind,  
Deep frauds before, and open force behind.  
The Furies iron beds, and strife, that shakes  
Her hissing tresses, and unfolds her snakes.* DRYDEN.



The Poet mentions many other dreadful apparitions, such as Gorgons, Harpyes, Chimæras, and the like. He next gives a lively description of Charon, the old ferry-man of Hell, whose business it was, to carry over the ghosts across the river Styx. See CHARON, and STYX.

The office of Minos, one of the judges of Hell, is thus described :

Ibid. ver. 432.

Quæfitor Minos urnam movet : ille silentum  
Conciliumque vocat, vitæque & crimina discit.

*Minos, the strict inquisitor, appears,  
And lives and crimes, with his assessors, hears :  
Round, in his urn, the blended balls he rows,  
Absolves the just, and dooms the guilty souls.* Id.

The prospect of Tartarus, or the region of the damned, is strongly painted in the following lines.

Ibid. ver. 548.

Respicit Æneas subito, & sub rupe sinistra  
Mœnia lata videt, triplici circumdata muro ;  
Quæ rapidus flammis ambit torrentibus amnis  
Tartareus Phlegethon, torquetque sonantia faxa.  
Porta adversa ingens, solidoque adamante columnæ ;  
Vis ut nulla virum, non ipsi exscindere ferro  
Cœlicolæ valeant : stat ferrea turris ad auras :  
Tisiphoneque sedens, palla succincta cruenta,  
Vestibulum exsomnis servat noctesque diesque.  
Hinc exaudiri gemitus, & sæva sonare  
Verbera ; tum stridor ferri, tractæque catenæ.

*The Hero, looking on the left, espy'd  
A lofty tow'r, and strong on every side  
With treble walls, which Phlegethon surrounds,  
Whose fiery flood the burning empire bounds,  
And press'd between the rocks the bellowing noise resounds.  
Wide is the fronting gate, and, raised on high  
With adamantine columns, threatens the sky.  
Vain is the force of man, and heav'n's as vain,  
To crush the pillars, which the pile sustain.  
Sublime on these a tow'r of steel is rear'd ;  
And dire Tisiphone there keeps the ward :  
Girt in her sanguine gown, by night and day,  
Observant of the souls, that pass the downward way.  
From hence are heard the groans of ghosts, the pains  
Of sounding lashes, and of dragging chains.* Id.

The Sibyl, who accompanies Æneas in his journey, acquaints him, that this is the residence of Rhadamanthus, another judge of Hell.

Ibid. ver. 566.

Gnosius hæc Rhadamanthus habet, durissima regna,  
Castigatque auditque dolos ; subigitque fateri,  
Quæ quis apud superos, furto lætatus inani,  
Distulit in feram commissa piacula mortem.

*These are the realms of unrelenting Fate,  
And awful Rhadamanthus rules the state.  
He hears and judges each committed crime ;  
Enquires into the manner, place, and time.  
The conscious wretch must all his acts reveal,  
Loth to confess, unable to conceal ;  
From the first moment of his vital breath,  
To the last hour of unrepenting death.* Id.



The opening of the Adamantine gate discovers to Æneas the inmost recesses of *Tartarus*, or *Hell*; which (according to the poet) is twice as deep, as the earth is distant from the skies. Here Æneas sees various persons condemned to punishment, the Giants, Salmoneus, Tityon, Ixion, &c. as also the different kinds and forms of torture; which are so numerous, that the poet concludes;

Non, mihi si linguæ centum sint, oraque centum,  
Ferreæ vox, omnes scelerum comprehendere formas,  
Omnia pœnarum percurrere nomina possim.

Ibid. ver. 625

*Had I an hundred mouths, an hundred tongues,  
And throats of brass, inspired with iron lungs;  
I cou'd not half those horrid crimes repeat,  
Nor half the punishments those crimes have met.* DRYDEN.

The philosophers were of opinion, that the infernal regions were at an equal distance from all parts of the earth: nevertheless it was the opinion of some, that there were certain passages, which led thither; as the river *Lethe* near the *Syrtes*, and the *Acherusian* cave in *Epirus*. At *Hermione*, it was thought, there was a very short way to *Hell*; for which reason the people of that country never put the fare into the mouths of the dead, to pay their passage. *Ulysses*, according to *Homer*, went by sea to the country of the *Cimmerians*, in order to go thither; and Æneas went thither by the cave of the lake *Avernus*.

It is an opinion of some learned men, that, when the *Jews* became conversant with the *Greeks*, they began to enquire into what *Homer*, and the other antient poets, had said of *Tartarus* and the *Elysian* fields, and that then, and not before, the Jewish doctors were observed to be divided in their sentiments, some having adopted what the *Greeks* said, and others adhering to the received opinions of their country. And this division, it is pretended, produced the sects, which afterwards appeared among the *Jews*: those of the *Pharisees* and *Essenes* were more favourable to the opinions of the *Greeks*; and that of the *Sadducees* more conformable to the antient tradition of the *Hebrews*. But, upon a nearer examination of the writings of the *Hebrews*, they seem to have thought and spoke in a manner almost like the *Greeks*, before *Homer*, *Hesiod*, and the most antient *Greek* poets. *Moses* speaks of a fire kindled in God's anger, which shall burn to the lowest *Hell*. The author of the book of *Job* says; *Hell is naked before God, and destruction hath no covering*. *Solomon*, speaking of a debauched woman, says; *Her feet go down to death; her steps take hold on Hell*. The author of the 88th *Psalms* says to God; *Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?* Here is the very *Lethe* of the *Greeks*. These authors lived all before *Homer* and *Hesiod*. *Isaiah* mentions the fire of the damned, which never shall be quenched. It is true, he was almost cotemporary with *Homer* and *Hesiod*, but seems to have had no manner of knowledge of their writings. The same prophet, speaking of the fall of the King of *Babylon*, says to him; *Hell from beneath is moved for thee, to meet thee at thy coming*. Then, by a beautiful *Prosopopeia*, he introduces the dead greeting his arrival among them: *Art thou become also weak as we? Art thou become like unto us? Thy pomp is brought down to the grave; the worm is spread under thee, and the worms cover thee*.

CALMET,  
Dict. Bibl.  
Art. HELL.

Deut. xxxii,  
22.

Job xxvi. 6.

Ver. 12.

Isa. lxvi,  
24.

Isa. xiv.  
9, 10, 11.

The *Jews* placed *Hell* in the center of the earth, and believed it to be situated under waters and mountains. According to them, there are three passages leading to it. The first is in the wilderness; and by that *Korah*, *Dathan*, and *Abiram*, descended into *Hell*. The second is in the sea; because *Jonah*, who was thrown into the sea, cried to God out of the belly of *Hell*. The third is in *Jerusalem*; because it is said, *the fire of the Lord is in Zion, and his furnace is in Jerusalem*. They likewise acknowledged seven degrees of pain in *Hell*, because they find this place called by seven different names in scripture. Tho' they believed, that infidels, and persons eminently wicked, will continue for ever in *Hell*, yet they maintained, that every *Jew*, who is not infected with some heresy, and has not acted contrary to the points mentioned by the rabbins, will not be punished therein, for any other crimes, above a year at most. Some of the rabbins, as *Maimonides* and *Abrabanel*, assert, that, after a certain time, the souls of wicked men will be annihilated. They acknowledged three different sorts of torment in *Hell*; cold, heat, and despair.



The author of the *fourth* book of *Esdra*s places the souls of the damned between fire and water, having fire on the right, and water on the left, and being equally tormented by both. The rabbins believe, that God took from Hell the water wherewith he drowned the world, and the fire with which he burnt Sodom.

Differt. on the  
gods of the  
East-Indians,  
*apud* Rel. Cer.  
V. III.

The idolaters of India believe, that Hell is not only under the earth, which we inhabit, but also under the seven other worlds, which they suppose to be beneath us. The president of Hell, whose business it is to see the sentence of punishment executed, is called *Ihamadar Maraja*. He has a secretary, called *Xitragupten*, who, during the life of a man, writes down all his good and evil actions, and, as soon as he is dead, presents a memorial to the president, who executes justice on the deceased with the strictest impartiality. After a soul has been punished according to its demerits, it returns back to earth, and animates a new body. If a Bramin, in his life-time, has been too conversant with a certain people, called *Xutres*, he is sentenced to be born sixteen millions of times, in the meanest and most contemptible tribe. They believe, that the damned undergo a great variety of tortures, and that there are venomous beasts there, to torment the guilty. Before the souls arrive there, they are obliged to swim over a river of fire, called *Vaicarany*, whose passage is most dreadful and tormenting. But, to soften the rigour of this inevitable passage, the priests assure the people, that, if a dying man takes a cow by the tail, and presents it to a Bramin, with a sum of money, he will have a very quick passage over the fiery river, and not be in the least affected by it.

HYDE, Re-  
lig. Perf. c.  
xxxiv.

A *Persian* author, speaking of Hell, tells us of some unhappy souls, who are plunged up to the neck in black and chilly waters; of others, who are doomed to dwell in dark dungeons full of smoke, amongst dangerous and loathsome reptiles. He speaks of devils, who are for ever venting their spleen against the damned. Here hangs a soul by the feet, which is doomed to be bastinadoed. There stands another, sentenced to be for ever perishing with hunger and thirst. In another place hangs a woman, who, in her life-time, was a notorious scold, with her tongue lolling out of the nape of her neck.

D'HERBE-  
LOT, Bibl.  
Orient. p. 47.

Chap. Houd.

The *Mussulmans* believe the eternity of rewards and *punishments* in another life. Nevertheless there is a passage in the Koran, by which Mohammed may seem to have been of the opinion of Origen, in relation to the torments of the damned. It is this; *As for the damned, they shall be in fire, where they shall cry and groan, as long as the heavens and the earth endure, unless God ordain otherwise.* But most of the interpreters understand the expression, *as long as the heavens and the earth endure*, to denote, after the Arabian manner of speaking, an infinite duration. The cries and groans of the damned are expressed by two words, which signify the braying of an ass.

Id. ib. p.  
368.

The *Mussulman Arabs* call Hell *Gehennem*; a word manifestly borrowed from the *Gehenna* of the Jews and Christians. They have a kind of Mythology, according to which there are rivers and trees in Hell, as well as in Paradise. The tree, which they call *Zacoum*, whose fruit is the heads of devils, is the most terrible of all. An angel, whom they call *Thabekb*, i. e. the *executioner*, presides, as God's delegate, in Hell. In the Koran it is said, that Hell has seven gates; the first for the *Mussulmans*, the second for the Christians, the third for the Jews, the fourth for the Sabians, the fifth for the Magians, the sixth for the Pagans, and the seventh for the hypocrites of all religions. In the chapter *Aaraf*, the damned are said to beg of the blessed, that they would sprinkle them with that water, which they have in abundance, to quench their thirst; a circumstance plainly borrowed from the parable of the rich man and Lazarus, in the gospel. The greatest of all the miseries of the damned, say the Mohammedans, is their separation from God, by which they are deprived of the beatific vision.

This dreadful place of punishment is described in the most lively colours by our poet Milton.

Book I. ver.  
61.

*A dungeon horrible, on all sides round,  
As one great furnace, flamed: yet from those flames  
No light, but rather darkness visible,  
Served only to discover sights of woe:  
Regions of sorrow! doleful shades! where peace  
And rest can never dwell; hope never comes,*

*That*



*That comes to all : but torture without end  
Still urges, and a fiery deluge, fed  
With ever burning sulphur unconsumed.*

Again ;

*- - - - Through many a dark and dreary vale  
They pass'd, and many a region dolorous,  
O're many a frozen, many a fiery Alp,  
Rocks, caves, lakes, fens, bogs, dens, and shades of death ;  
A universe of death ! which God by curse  
Created evil ; for evil only good ;  
Where all life dies, death lives, and nature breeds,  
Perverse, all monstrous, all prodigious things,  
Abominable, inutterable ; and worse  
Than fables yet have feign'd, or fear conceived,  
Gorgons, and Hydra's, and Chimæra's dire.*

Book II. ver.  
618.

The poet forgets not the gates of HELL.

*And thrice threefold the gates : three folds were brass,  
Three iron, three of adamant rock ;  
Impenetrable, impaled with circling fire,  
Yet unconsumed.*

Book II. ver.  
645.

These, by a beautiful allegory, he supposes, were first opened by Sin.

*Thus saying, from her side the fatal key,  
Sad instrument of all our woe ! she took ;  
And tow'rd the gate rolling her bestial train,  
Forthwith the huge portcullis high up-drew ;  
Which, but herself, not all the Stygian pow'rs  
Cou'd once have moved ; then in the key-hole turns  
Th' intricate wards, and every bolt and bar  
Of massy iron, or solid rock, with ease  
Unfastens : on a sudden open fly,  
With impetuous recoil, and jarring sound,  
Th' infernal doors, and on their hinges grate  
Harsh thunder, that the lowest bottom shook  
Of Erebus. She open'd, but to shut  
Excell'd her pow'r : the gates wide open stood,  
That with extended wings a banner'd host,  
Under spread ensigns marching, might pass through,  
With horse and chariots rank'd in loose array :  
So wide they stood, and, like a furnace mouth,  
Cast forth redounding smoke, and ruddy flame.*

Book II. ver.  
871.

The situation of Hell, with respect to Heaven and this world, is thus described :

*- - - - - In little space  
The confines met of Emphyrean heav'n,  
And of this world ; and on the left hand, Hell.*

Book X. ver.  
320.

I shall only add the same poet's description of the torments of the damned.

*- - - - - The parching air  
Burns froze, and cold performs th' effect of fire.  
Thither by harpy-footed Furies baled,  
At certain revolutions, all the damn'd  
Are brought ; and feel by turns the bitter change  
Of fierce extremes, extremes by change more fierce !  
From beds of raging fire, to starve in ice  
Their soft æthereal warmth, and there to pine  
Immoveable, infix'd, and frozen round,*

Book II. ver.  
594.



*Periods of time ; thence hurried back to fire.  
 They ferry over the Lethean sound  
 Both to and fro, their sorrow to augment,  
 And wish, and struggle as they pass, to reach  
 The tempting stream, with one small drop to lose  
 In sweet forgetfulness all pain and woe,  
 All in one moment, and so near the brink.  
 But fate withstands, and, to oppose th' attempt,  
 Medusa and Gorgonian terror guards  
 The ford, and of itself the water flies  
 All taste of living weight ; as once it fled  
 The lip of Tantalus.*

Among *Christians*, there are two controverted questions in relation to *Hell*. The one concerns its *Locality* : the other the *Duration* of its torments.

*In tract π ε σ ι  
 α ε χ ω ν.*

*De Anima.*

Matth. xii.  
 40.

The *Locality*, or *place*, of *Hell*, and the reality of its fire, began first to be controverted by Origen. That Father, interpreting the scripture account metaphorically, makes *Hell* to consist, not in external punishments, but in a consciousness, or sense, of guilt, and a remembrance of past pleasures. But the generality of *Christians* admitted a *local Hell*, and, conceiving the earth to be an extended plain, and the heavens an arch drawn over the same, they took *Hell* to be a place in the earth, the farthest distant from *Heaven* ; and consequently their *Hell* was our *Antipodes*. Tertullian represents the *Christians* of his time, as believing *Hell* to be an abyss in the center of the earth ; which opinion was founded chiefly on what is said of *Christ's* descent in *Hades* or *Hell*.

SWINDEN,  
 Enquiry into  
 the Nature  
 and Place of  
 Hell.

Among the moderns, Mr Whiston has advanced a new hypothesis. According to him, the *Comets* are so many *Hells*, appointed, in their trajectories or orbits, alternately to carry the damned into the confines of the Sun, there to be scorched by its violent heat, and then to return with them beyond the orb of Saturn, there to starve in those cold and dismal regions. Another modern author, not satisfied with any hypothesis hitherto advanced, assigns the *Sun* to be the *local Hell*. His chief arguments, in defence of this opinion, are ; 1°. The Sun's capacity. He thinks no one will deny the Sun to be capacious enough to receive all the damned conveniently ; which cannot be said of the center of the earth, where some have placed *Hell*. Nor will fire be wanting in a place, which abounds with such Pyrenean mountains of sulphur, and so many Atlantic oceans of scalding bitumen. 2°. It's distance from, and opposition to, the *Empyreum*, which has usually been looked upon as the *local Heaven*. And this distance squares very well with the rich man's seeing Abraham afar off, and the great gulf between them, which this author takes to be the solar vortex. 3°. The early and almost universal idolatry paid to the Sun ; it being very natural to suppose, that the devil, who drew men into sin, should put them upon worshipping his throne, or place of residence.

AUGUST. de  
 civit. dei. lib.  
 xxi. c. 17.

Matth. xxv.  
 46.

As to the second question, *viz.* The *duration* of *Hell* torments ; we have Origen again at the head of those, who deny that they are *eternal* ; it being that Father's opinion, that not only men, but devils, after a due course of punishment, suitable to their respective crimes, shall be pardoned, and restored to *Heaven*. The chief principle, upon which Origen built his opinion, was, the nature of *punishment*, which he took to be emendatory, applied only, as physic, for the recovery of the patient's health. The chief objection to the *eternity* of *Hell* torments, amongst modern writers, is, the disproportion between temporary crimes and eternal punishments. Those, who maintain the affirmative, ground their belief on the scripture-account, which represents the pains of *Hell* under the figure of *a worm which never dies*, and *a fire which is not quenched*. And they particularly insist upon the declaration of our Saviour ; *These shall go away into everlasting punishment, but the righteous into life eternal* ; where the same word (αἰώνιος) being used to denote the duration both of the joys of *Heaven*, and the pains of *Hell*, if, with respect to the former, it denotes (what is universally granted) an *eternal duration*, it must likewise (say they) denote an *eternal duration* with respect to the latter.

HELLENISTS. See J E W S.



**HEMERO-BAPTISTS.** A sect among the Jews, so called, because they washed themselves every day, making holiness to consist in those daily ablutions. They were Pharisees in every thing, except that, with the Sadducees, they denied a resurrection. Probably, these were the persons, who found fault with our Saviour's disciples for eating with unwashen hands. ERIPH. lib. i. Mark xvii.

D'Herbelot tells us, that ' the disciples of St. John Baptist, who, in the first ages of the church, were called *Hemero-baptists*, and the number of whom is considerable among the Jews, have since that time formed a sect, or rather religion apart, under the name of *Mendai Javia*. Our travellers call them *Christians of St. John Baptist*, because they used a kind of baptism different from ours; and they have been confounded with the Sabians, who are a very different sect.' P. 472.

**HENOTICON OF ZENO.** A decree, or edict, of the Emperor Zeno, dated at Constantinople in the year 482; by which he pretended to reconcile all the parties in religion under one faith. For this reason the decree was called *Henoticon* (*ἐνωτικόν*) which signifies *union*, or *uniting*. It is generally agreed, that Peter, the false Patriarch of Alexandria, and Acacius, Patriarch of Constantinople, were the authors of this decree, and that their design was to compliment the Emperor with a right of prescribing regulations in matters of faith. Zeno was caught by their flattery, and by his order the *Henoticon* was drawn up. BARON. An. 518. LIBERATUS, de causa Nestorii, &c. c. xviii.

It presently appeared, that the emperor, by this decree, arrogated to himself the right of being head of the Church, and that it covertly favoured the Eutychian heretics, who approved the council of Chalcedon. Accordingly Pope Simplicius condemned the *Henoticon*, in the year 483, and cited Acacius, who had been the chief promoter of it, to appear before him at Rome. But it was not till the year 518, that it was entirely suppressed, in the reign of the Emperor Justin, and the Pontificate of Hormisdas; when the name of the Emperor Zeno was effaced out of the Diptychs, or sacred registers of such deceased persons, for whom they offered up particular prayers.

**HEPHAISTÆA.** [*Gr.*] An antient Athenian festival, in honour of Vulcan, called by the Greeks *Ἡφαίστιον*. The chief ceremony was a race with torches, in the academy; the manner of which was thus: The antagonists were three young men, one of whom, appointed by lot, took a lighted torch in his hand, and began his course: if the torch was extinguished before he arrived at his journey's end, he delivered it to the second, and he in like manner to the third. The victory was his, who carried the torch lighted to the end of the race. To this successive delivering of the torch, from one to the other, there are frequent allusions in authors, who usually compare it to the turns and vicissitudes of human affairs. Thus Lucretius: PAUSAN. in Atticis.

Inque brevi spatio mutantur sæcla animantum,  
Et quasi cursores vitæ lampada tradunt.

Lib. ii.  
ver. 77.

*So things by turns increase, by turns decay,  
Like racers, bear the lamp of life, and live;  
And, their race done, their lamps to others give.* CREECH.

**HERACLEIA.** [*Gr.*] An antient Athenian festival, celebrated every fifth year in honour of Hercules. POLLUX, lib. viii. c. 9.

The Thisbians also, and Thebans, observed a solemn festival in honour of Hercules, surnamed *Μήλων*, because apples (*μήλα*) were offered to him. The original of which custom was this. It having been usual in former times to offer a sheep at this solemnity, it happened once, that the river Asopus had so far overflowed its banks, that it could not be forded, which prevented the coming of the victim. The word *μήλων*, in Greek, is ambiguous, and signifies both a *sheep* and an *apple*; which some of the boys being aware of, they performed the holy rites in sport, offering, instead of a sheep, an apple, which they supported with four sticks, in imitation of feet, placing two more upon the top of it, to branch out like horns. Hercules was mightily taken with the jest, and the custom afterwards prevailed in earnest. Id. lib. i. c. 1.



At Lindus, there was a solemnity in honour of Hercules; at which nothing was heard but execrations and ill-boding words; insomuch that if any person let fall a lucky speech, he was thought to have profaned the holy rites.

There was another festival of Hercules at Coos, on which the priest officiated in woman's apparel.

Comment. in  
S. Joh.

EPIPH. Hæ-  
ref. 36.

**HERACLEONITES.** A sect of Christian Heretics, followers of Heracleon, of whom Origen gives a large account. He refined upon the Gnostic divinity, and, in order to make himself the head of a sect, departed from the usual exposition of many texts of scripture, and sometimes changed the reading, to make it comply with his notions. He maintained, that the world was not the immediate production of the Son of God, but that he was only the occasional cause of its being created by the *Demiurgus*. The Heracleonites denied the authority of the prophecies of the Old Testament, maintaining that they were meer random sounds in the air, and that St John the Baptist was the only true voice, which directed to the Messiah.

Pindari Scho-  
liast. Olymp.  
7, 8.

**HERAIA.** [*Gr.*] An antient Greek festival, observed, at Argos, in honour of Juno, called by the Greeks *Ἥρα*. It was observed, likewise, by the Æginensians and Samians, being both colonies from Argos. The ceremonies were as follows. They made two processions to the temple of the goddess: one by men in armour; and a second, in which the priestesses of Juno, who was always a matron of the first quality, was drawn in a chariot by white oxen. Being arrived at the temple, they offered an hecatomb, or sacrifice of an hundred oxen.

We find another festival of this name, celebrated every fifth year at Elis, where sixteen matrons were appointed to weave a garment for the goddess. There were likewise games, in which young virgins contended for the victory. This name was also given to a solemn day of mourning, at Corinth, for Medea's children, who were buried in the temple of Juno Ascræa.

**HERCULES.** One of the most renowned heroes of Pagan antiquity, deified after his death, and worshipped by the Greeks, Romans, Egyptians, Phœnicians, &c. It was his heroic courage and constancy of mind, that raised him to the dignity of a god.

HOR. Od. 3.  
lib. iii. ver. 9.

Hæc arte Pollux, & vagus Hercules  
Innixus, arces attigit igneas.

*These were the paths their heroes trod:  
These acts made Hercules a god.* WALSH.

There were so many Hercules's in antiquity, that Cicero asks the question, which of them it was that the Romans adored: but he presently answers, that it was Hercules, the son of Jupiter and Alcmena. Every one knows how Jupiter imposed upon Alcmena, by assuming the shape of Amphytrion. The poets, both antient and modern, have sung of this adventure. The present article is no farther concerned with this hero, than as a god, or object of religious worship, and therefore I pass by the poetical history of his life and heroic actions.

Lib. iv. c. 40.

Diodorus Siculus relates, that Hercules was no sooner ranked among the gods, but Juno, who had so violently persecuted him in his life-time on earth, adopted him for her son, and loved him with all the tenderness of a good mother. The ceremony of this adoption was as follows. Juno laid herself on a bed, as if in labour, and placed Hercules in such a manner, that he fell to the ground as from under her petticoats. Hercules was afterwards married to Hebe; but he refused the honour, which Jupiter designed him, of being ranked with the twelve gods, alledging that there was no vacancy, and that it would be unreasonable to degrade any other god, in order to make room for him.

HEROD. lib.  
iii. c. 43.

MACRON.  
Sat. lib. i.

The Egyptians reckoned their Hercules to be seventeen thousand years older than their King Amasis. The Tyrians were more modest, and only reckoned their Hercules to be as old as their city, which was two thousand three hundred years. Both these people paid an extreme veneration to this hero. They antiently represented



represented him in no form, and his temple had no images in it ; an undeniable instance of his high antiquity.

The worship of Hercules began very early in Italy. Evander, in Virgil, celebrates a festival in honour of this god, and acquaints Æneas, that it was in memory of his having killed the monster Cacus.

- - - - - Sævis, hospes Trojane, periclis  
Servati facimus, meritosque novamus honores.

Æn. lib. viii.  
ver. 188.

*Saved from danger, with a grateful sense,  
The merits of a god we recompense.* DRYDEN.

Potitius (he adds) was the founder of this anniversary solemnity, and the Pinarian family had the care of the sacred rites.

Ex illo celebratus honos, lætique minores  
Servavere diem, primusque Potitius auctor,  
Et domus Herculei custos Pinaria sacri  
Hanc aram luco statuit ; quæ maxima semper  
Dicetur nobis, & erit quæ maxima semper.

Id. ib. ver.  
268.

*From that auspicious day, with rites divine,  
We worship at the hero's holy shrine.  
Potitius first ordain'd these annual vows :  
As priests, were added the Pinarian house ;  
Who raised this altar in the sacred shade,  
Where honours, ever due, for ever shall be paid.* DRYDEN.

Hercules was worshipped by the antient Latins under the name of *Dius* or *Divus Fidius*, that is, the guarantee, or protector of faith, promised or sworn. They had a custom of calling this deity to witness, by a sort of oath conceived in these terms ; *Me Dius Fidius*, that is *so help me the god Fidius*, or *Hercules*. The Romans erected many temples and altars to Hercules. There was in the *Forum Boarium*, or ox-market, at Rome, a very antient altar dedicated to this god, said to be built by Evander. It was remaining in the time of Augustus, and was called *Ara maxima*. Martial mentions a temple of Hercules near the *Porta Capena*. He calls him the *lesser Hercules*, out of flattery to Domitian, who assumed the name of Hercules.

DION. HA-  
LIC. lib. i.

Capena grandi porta qua pluit gutta - - - - -  
Et qua pusilli fervet Herculis sacrum, &c.

Lib. iii. Epig.  
47.

*Where, near the gate Capena, numbers press,  
And crowd the shrine of Hercules the Less.*

There were several other temples of Hercules at Rome. He had one just without the gate *Collina* ; another on the hill *Aventinus*, dedicated to him under the title of *The Conqueror* ; a third without the Latin gate ; a fourth on the hill *Quirinalis*. Two others were erected to him in the *Flaminian Circus*, one under the title of the *Guardian*, the other under that of the *Hercules of the Muses*. This temple was common to the Muses and Hercules, because it was believed, that this Grecian hero had taught Evander Letters, when he came into Italy. Authors mention another temple of this god, under the name of *Hercules Propugnator*, in which those soldiers, who had served all the years required of them, and Gladiators, who were dismissed from farther service, hung up their arms and bucklers. Thus Horace, speaking of a famous Gladiator, says ;

PLUT. Quæst.  
Rom. 58.

- - - - - Veianius, armis  
Herculis ad postem fixis, latet abditus agro.

Epist. 1. lib.  
i. ver. 4.

*The fencer Vejan, now grown weak with age,  
Lives quietly at home and leaves the stage,  
His arms in great Alcides' temple placed.* CREECH.

Pliny



Lib. xxxiv.

Pliny observes, that the statue of Hercules, in the ox-market, shared in some measure in the honours of the Roman triumphs: for, upon those occasions, it was dressed in a *Toga*, and embroidered tunic; and some pretend, it was carried in procession before the General's chariot.

The scholiast on Aristophanes has preserved a remarkable story of Diagoras, in relation to a statue of Hercules. That philosopher, who made a jest of the Theology of those times, came one day to a bad inn, where he could get nothing to eat but lentils, and had no wood to boil them: but, accidentally spying, in a corner of the house, an old statue of Hercules, he seized the idol, and, with a sneer, begged of this god to help him in his distress. *Come*, said he, *and compleat your glory: add a thirteenth labour to the twelve, which have immortalized your name. I have lentils to boil, and without your assistance am like to lose my dinner.* This said, he broke the wooden statue in pieces, and lighted a fire with it.

LACTANT.  
lib. i. c. 21.

The sacred rites of Hercules were celebrated, in a very extraordinary manner, at Lindus, a town in the island of Rhodes. The occasion was this. Hercules, coming thither, and being pressed with hunger, took an ox by force from a countryman, who was ploughing, and eat it up before his face, the peasant all the while cursing and reviling him with the most opprobrious language. Some time after, the Lindians having erected an altar to Hercules, he ordered, that the peasant, whose ox he had taken, should be his priest, and that he should repeat the same curses and maledictions, whenever he offered sacrifice to him; because, said he, I never eat with so good an appetite in my life. This custom the Lindians continued to observe in the sacred rites of this god.

HERESIARCHS. See HERETICS.

HERESY. See HERETICS.

HERETICS. The general name of all such persons (under any religion, but especially the Christian) as maintain, or teach, opinions, in religion, contrary to the orthodox, or established faith. The term *Heresy* is of Greek original, and signifies *option*, *choice*, or *sect*, and is applied to the *voluntary* choice a man makes of doctrines, supposed to be contrary to the true faith.

Hist. Ecclef.  
lib. ii. c. 13.

Heresies began very early in the *Christian Church*. Eusebius fixes the beginning of most of them to the reign of the Emperor Adrian. And yet it is certain, that Simon Magus had published his errors before that time, and set up a sect, which gave rise to most of the antient Heresies.

BINGHAM,  
Orig. Ecclef.  
B. XVI. c.  
vi. §. 6.

The laws, both of the Church and State, were very severe against those who were adjudged to be Heretics. Those of the State, made by the Christian emperors from the time of Constantine, are comprized under one title, *De Hæreticis*, in the Theodosian Code. The principal of them are, first, the general note of infamy affixed to all Heretics in common. Secondly, All commerce forbidden to be held with them. Thirdly, The depriving them of all offices of profit and dignity. Fourthly, The disqualifying them to dispose of their estates by will, or receive estates from others. Fifthly, The imposing on them pecuniary mulcts. Sixthly, The proscribing and banishing them. Seventhly, The inflicting corporal punishment on them, such as scourging, &c. before banishment. Besides these laws, which chiefly affected the persons of Heretics, there were several others, which tended to the extirpation of Heresy: such as, first, those, which forbade heretical teachers to propagate their doctrines publicly or privately. Secondly, those, which forbade Heretics to hold public disputations. Thirdly, such laws, as prohibited all heretical meetings and assemblies. Thirdly, those, which deny to the children of heretical parents their patrimony and inheritance, unless they returned to the Church. And fourthly, such laws, as ordered the books of Heretics to be burned. There were many other penal laws made against Heretics, from the time of Constantine to Theodosius *junior* and Valentinian III. But the few already mentioned may be sufficient to give an idea of the rigour, with which the empire treated such persons, as held, or taught, opinions contrary to the faith of the Catholic Church; whose discipline towards Heretics was no less severe than the civil laws.

Id. ib. §. 7.  
&c.

For, first, the Church was used to pronounce a formal *anathema* or excommunication against them. Thus the council of Nice ends her creed with an anathema against all those, who opposed the doctrine there delivered. And there are innumerable instances of this kind to be found in the volumes of the *Councils*. Secondly,

Some



Some Canons debarred them from the very lowest privileges of church-communion, forbidding them to enter into the church, so much as to hear the sermon, or the scriptures read in the service of the Catechumens. But this was no general rule: for liberty was often granted to Heretics to be present at the sermons, in hopes of their conversion; and the historians tell us, that Chrysostom by this means brought over many to acknowledge the divinity of Christ, whilst they had liberty to come and hear his sermons. Thirdly, The Church prohibited all persons, under pain of excommunication, to join with Heretics in any religious offices. Fourthly, By the laws of the Church, no one was to eat, or converse familiarly, with Heretics; or to read their writings; or to contract any affinity with them: their names were to be struck out of the Diptychs, or sacred registers, of the church; and, if they died in Heresy, no psalmody, or other solemnity, was to be used at their funeral. Fifthly, The testimony of Heretics was not to be taken in any ecclesiastical cause whatever. These are the chief ecclesiastical laws against Heretics.

Conc. Laod. c. vi.

Sozom. lib. viii. c. 2.

Can. Apost. 45, 65.

Can. Apost. 75.  
Cod. African. c. cxxx.

As to the terms of penance imposed upon relenting Heretics, or such as were willing to renounce their errors, and be reconciled to the Church; they were various, and differed according to the canons of different councils, or the usage of different Churches. The council of Eliberis appoints ten years penance, before repenting Heretics are admitted to communion. The council of Agde contracted this term into that of three years. The council of Epone reduced it to two years only.

BINGHAM, ib. §. 16.

Can. 22.

Can. 60.

The antient Christian Church made a distinction between such Heretics, as contumaciously resisted the admonitions of the Church, and such as never had any admonition given them: for none were reputed formal Heretics, or treated as such, till the Church had given them a first and second admonition, according to the apostle's rule.

Ib. §. 21.

Tit. iii. 10.

The principal sects of *Heretics*, which disturbed the peace of the Church, sprung up in the *six* first centuries; most of the Heresies, in after ages, being nothing but the old ones new vamped, or revived. The following table may serve to give the reader a compendious view of the most remarkable of the antient Heresies.

## C E N T U R Y I.

1. The SIMONIANS, or followers of Simon Magus; who maintained, that the world was created by angels; that there is no resurrection of the body; that women ought to be in common, &c.
2. The CERINTHIANS and EBIONITES, followers of Cerinthus and Ebion; who denied the divinity of our Saviour, and blended the Mo-  
saical ceremonies with Christianity, &c.
3. The NICOLAITES, followers of Nicolas, deacon of Antioch; who allowed the promiscuous use of women, &c.

## C E N T U R Y II.

4. The BASILIDIANS, followers of Basilides of Alexandria; who espoused the heresies of Simon Magus, and denied the reality of our Saviour's crucifixion, &c.
5. The CARPOCRATIANS, followers of Carpocrates; who, besides adhering to the heresies of Simon Magus, rejected the Old Testament, and held that our Saviour was but a meer man, &c.
6. The VALENTINIANS, followers of Valentinus; who corrupted the Christian doctrine with the Pythagorean and Platonic notions, &c.
7. The GNOSTICS; so called from their pretences to superior *knowledge*. The term *Gnostics* seems to have been a general name of all the antient Heretics.
8. The NAZAREENS; who engrafted the law of Moses on Christianity, &c.
9. The MILLENARIANS, or CHILIASTS; so called, because they expected to reign with Christ, a thousand years, upon earth.
10. The CAINITES; a branch of the Valentinians, but particularly remarkable for paying a great regard to *Cain*, and all the wicked men



men mentioned in the scripture, &c.

11. The **SETHIANS**; who held, that Seth, the son of Adam, was the Messiah.
12. The **QUARTODECIMANS**; who observed Easter on the fourteenth day of the first month, in conformity to the Jewish custom of keeping the Passover.
13. The **CERDONIANS**, followers of Cerdon; who held two contrary principles, denied the resurrection of the body, and threw the four gospels out of the canon of scripture.
14. The **MARCIONITES**, followers of Marcion; who held three principles, denied the resurrection of the body, and declaimed against marriage, &c.
15. The **CATAPHRYGIANS**, or **MON-TANISTS**; who baptized the dead, and held Montanus to be the Holy Ghost, &c.
16. The **ENCRATITES**, or **TATIANISTS**, followers of Tatian; who boasted of an extraordinary continency, and condemned marriage, &c.
17. The **ALOGIANS**; so called, because they denied the divinity of the *Word*, and rejected St John's Gospel, which particularly asserts it.
18. The **ARTOTYRITES**; so called, because they offered bread and cheese in the Eucharist.
19. The **ANGELICS**; so called, because they worshipped angels.

### C E N T U R Y III.

20. The **MONARCHICI**, or **PATRIPASIANS**, followers of Praxeas; who denied a plurality of persons in the Trinity, and affirmed, that our Saviour was God the Father.
21. The **ARABICI**; who believed, that the soul dies, or sleeps, till the day of judgment, and then rises with the body.
22. The **AQUARIANS**; who used only water in the Eucharist.
23. The **NOVATIANS**; who would not allow those, who had lapsed in time of persecution, to be restored, upon repentance, to communion.
24. The **ORIGENISTS**, followers of Origen; who, among other things, held, that the devil, and all the damned, will at last be saved.
25. The **MELCHISEDECHIANS**, who held Melchisedech to be the Messiah.
26. The **SABELLIANS**, followers of Sabellius; who denied the Trinity, and affirmed, that the distinction of persons in the Godhead was merely nominal, and founded only upon a diversity of attributes, &c.
27. The **MANICHEANS**, followers of Manes; who held two opposite principles; the one good, the other bad, &c.

### C E N T U R Y IV.

28. The **ARIANS**, followers of Arius, a priest of Alexandria; who believed the Father and the Son; not to be of the same nature, substance, or essence, and that there was a time, when the Son was not, &c.
29. The **COLLUTHIANS**, followers of Colluthus; who confounded the evil of punishment with the evil of sin.
30. The **MACEDONIANS**; who denied the divinity of the Holy Ghost.
31. The **AGNOETÆ**; so called, because they denied the certainty of the divine prescience.
32. The **APOLLINARIANS**, followers of Apollinaris; who asserted, that our Saviour, at his incarnation, assumed a human body without a soul, and that the *Word* supplied the place of a soul, &c.
33. The **TIMOTHEANS**; who held, that our Saviour was incarnate only for the benefit and advantage of our bodies.
34. The **COLLYRIDIANIS**; so called, because they made a kind of goddess of the blessed Virgin, and offered *cakes* to her.
35. The **SELEUCIANS**, followers of Seleucus; who held, that the deity was corporeal, and that the matter of the universe was co-eternal with God.
36. The **PRISCILLIANISTS**, followers of Priscillian, a Spanish Bishop;



who held all the errors of the Gnostics and Valentinians.

37. The ANTHROPOMORPHITES ; so called, because they ascribed a body to God, understanding literally those passages of scripture, which speak of God as having hands, eyes, feet, &c.

38. The JOVINIANISTS, followers of Jovinian ; who denied the virginity of Mary.

39. The MESSALIANS ; who, chiefly, pretended to prophecy.

40. The BONOSIANS, followers of Bonosus ; who held, that Jesus Christ was the son of God only by adoption.

### C E N T U R Y V.

41. The PELAGIANS, followers of Pelagius ; who denied the necessity of divine grace, in order to salvation, &c.

42. The NESTORIANS, followers of Nestorius ; who distinguished our blessed Saviour into two persons, the one divine, the other human.

43. The EUTYCHIANS, followers of Eutyches ; who fell into the

opposite error, and held, that there was but one nature in Jesus Christ.

44. The THEOPASCHITES, followers of Petrus Trullo, Bishop of Antioch ; so called, because they affirmed, that all the three persons in the Trinity were incarnate, and suffered upon the cross.

### C E N T U R Y VI.

45. The PREDESTINARIANS ; so called, because they held, that the salvation or damnation of men is pre-ordained, and that no man is saved or damned by his works.

46. The APHTHARTODOCITES or INCORRUPTIBLES ; so called, because they held, that our Saviour's body was incorruptible, and exempt from passion.

47. A 2d sect of AGNOETÆ ; so called, because they held, that our blessed Saviour, when upon earth, did not know the day of judgment.

48. The MONOTHELITES ; who held, that there was but one will in Jesus Christ.

These were the principal sects of Heretics, which, in those early ages, infested the Christian Church. The succeeding ages produced a great variety of Heretics likewise ; as the GNOSIMACHI and LAMPETIANS, in the VIIth century ; the AGONYCLITES, in the VIIIth ; the BERENGARIANS, SIMONIACKS, and VECILIANs, in the XIth ; the BOGOMILES, in the XIIth ; the FRATRICELLI and BEGUARDS, in the XIIIth ; to enumerate all which, would be both tedious and unentertaining.

N. B. *The principal Heretics of all ages are particularly taken notice of under their respective articles.*

The ROMISH CHURCH is very rigorous in her treatment of those persons, whom she deems to be Heretics ; particularly in those countries, where the *Inquisition* prevails. There the utmost severities of imprisonment, racks, and tortures, of various shapes, are employed against them ; and if the civil magistrate, whose assistance they implore, when the punishment is capital, should go about to mitigate it, he himself would be suspected of favouring Heretics, and would run the risk of excommunication. See INQUISITION.

There is no express law, in ENGLAND, which determines what shall be called *Heresy*. It is true, the statute, 1 Eliz. c. 1. directed the *high-commission court* to restrain the same to what had been adjudged to be so by the authority of the scriptures, or by the first four general councils ; or to what should be determined to be such by parliament, the convocation assenting. The Archbishop, or Bishop, of any diocese, has, by the Common Law, power to convict persons of heresy. The convocation may declare what tenets are heretical. Heresy was, antiently, treason ; and the punishment for it was burning, by virtue of the writ, *de hæretico comburendo* ; but the Heretic forfeited neither lands nor goods, because the proceedings against



against him were *pro salute animæ*. By the statute 29. Car. II. c. ix. the proceedings on such writ, and all punishments by death in pursuance of ecclesiastical censures, are taken away. But an obstinate Heretic, being excommunicate, is liable to be imprisoned, by virtue of the writ *de excommunicato capiendo*. And denying the Christian religion, or the divine authority of the holy scriptures, is liable, for the second offence, to three years imprisonment, and divers disabilities, by the statute 9 & 10 of W. III. c. xxxii.

**HERMAE.** In antiquity, were statues of the god Mercury (called by the Greeks *Hermes*) made of marble, and sometimes of brass, without arms or feet, and set up by the Greeks and Romans in cross-ways. Juvenal compares one, who had degenerated from the virtues of his ancestors, to one of these statues.

Sat. 8. ver.  
52.

- - - - - at tu  
Nil nisi Cécropides, truncoque simillimus Hermæ.  
Nullo quippe alio vincis discrimine, quam quod  
Illi marmoreum caput est, tua vivit imago.

- - - - - you on your birth rely,  
Tho' you resemble your great family,  
No more than those rough statues on the road,  
(Which we call Mercuries) are like that god.  
Your blockhead tho' excels in this alone,  
You are a living statue, that of stone. STEPNEY.

SUIDAS.

In Ctesiphon.

Epist. 7. lib.  
i. ad Atticum.

These statues were placed in cross-ways and great roads, because Mercury, as the messenger of the gods, presided over the high-ways. The *Hermæ* were first invented at Athens, where they were placed in the porches of the temples, and at the doors of the houses. The Orator Æschines mentions the porch of the *Hermæ*, at Athens, where were three very remarkable statues of this sort, set up in honour of those Athenians, who had routed the Persians near the river Strymon. Hipparchus, the son of Pisistratus, erected certain *Hermæ* in the city, and villages of Attica, on which were engraven wise sentences and moral instructions. Cicero, a great lover of antiquity, being informed by his friend Atticus, who was then at Athens, that he had found some *Hermæ*, writes to him thus: 'Your marble *Hermæ*, with heads of brass, found in mount Pentilicus, give me great pleasure before-hand. You will oblige me very much, if you will send them to me, with what other curiosities you can find at Athens.'

SPON, Recherches  
curieuses de  
l'antiquité.

Antiquity furnishes us with compound *Hermæ*, or statues of the god Mercury joined with some other deity; the principal of which are as follows.

I. *Herm-Athena*. It was a statue, representing Mercury and Minerva (called by the Greeks *Ἀθήνη*) together in one figure. Pomponius Atticus, having found one of these rare statues at Athens, writes to his friend Cicero, that he would send it him, to adorn his library. It was no wonder to see Mercury and Minerva joined together in one statue, the one being the god of eloquence, and the other the goddess of arts and sciences. There is a medal of the Emperor Adrian, who boasted of his learning and eloquence, the reverse of which is an *Herm-Athena*.

II. *Herm-Heracles*. A statue, compounded of Mercury and Hercules. The union of Mercury and Hercules shewed, that strength must be backed with eloquence, or that eloquence has the art of overcoming monsters.

III. *Herm-Eros*. A compound statue of Mercury and Cupid, called by the Greeks *Ἔρως*. This union seems to intimate, that eloquence is a necessary qualification in a lover.

IV. *Herm-Harpocrates*. A figure of Harpocrates, the Egyptian god of silence, with wings at his feet, like a Mercury; intimating, perhaps, that silence may be eloquent in love.

V. *Herm-Anubis*. A compound representation of Mercury, and the Egyptian god Anubis.

PAUSAN. in  
Bæoticiis, Ar-  
cadiciis, &  
Eliacis.

**HERMÆA.** [Gr.] Ancient Greek festivals, in honour of the god *Hermes*, or Mercury. There were several of them. One was celebrated by the  
*Pheneatæ*



*Pheneatæ* in Arcadia : a second by the Cyllenians in Elis : a third by the Tanagraeans in Bœotia ; where Mercury was represented with a ram upon his shoulder, because he was said, in a time of plague, to have walked through the city in that posture, and cured the sick ; in memory of which action, it was customary, at this festival, for one of the most beautiful youths in the city to walk round the walls, with a ram upon his shoulder.

A fourth festival, of the same name, was observed in Crete, when it was usual for the servants to sit down at the table, whilst their masters stood by, and waited ; a custom, which was likewise practised at the Roman *Saturnalia*. ATHENÆUS, ΔΕΙΠΝΟΣΟΦ.

Lastly, Another of Mercury's festivals was observed by the boys, in the *Gymnasia*, or school of exercise, at Athens ; at which no adult persons, beside the *Gymnasiarch*, were allowed to be present : the reason of which prohibition seems to have been, the unnatural lusts, which had been formerly practised at this solemnity. ÆSCHINES, in Timarchum.

HERMES. See MERCURY.

HERM-ATHENA.

HERM-HERACLES.

HERM-EROS.

HERM-HARPOCRATES.

HERM-ANUBIS.

See HERMÆ.

HERMITS. Those sort of *Monks*, who live in solitude and retirement. The name was originally given to those Christians, who, to avoid persecution, retired into deserts, called in Greek *ἐρημοί*, where they spent their life in prayer, fasting, and meditation. Some made St John Baptist to have been the first Hermit, because he appeared in the wilderness of Judea : others go back as far as to the prophet Elias. Others again make St Anthony the founder of the hermetical life ; and lastly, others ascribe the origin of it to *Paulus Eremitanus*, or Paul, surnamed *The Hermit*.

A Hermit is not reputed a religious, unless he have made the vows. There are several congregations of Hermits, who follow the rules of different orders : particularly, there are,

1. The *Hermits* of St *Augustin*.
2. The *Hermits* of St *Benedict* of *Montefabalo*.
3. The *Hermits* of St *William*.
4. The *Hermits* of St *James de Montlio*.
5. The *Hermits* of St *Jerom*.
6. The *Hermits* of St *Paul*.
7. The *Hermits* *Servites*.
8. The *Hermits* of St *John*.
9. The *Hermits* of St *John Baptist*. See MONKS.

HERODIANS. An ancient sect of the Jews. It had its rise from Herod the Great, King of Judea. There are different reasons assigned, why they took their name from this king. Some say it was, because they held Herod to be the Messiah : of this opinion were Tertullian, Epiphanius, Jerom, Chrysostom, Theophylact, and others. Others hold, that they were called *Herodians*, because they constituted a society erected in honour of Herod, after the manner of the Sodalities at Rome, called *Augustales*, *Adriani*, *Antonini*, in honour of the emperors Augustus, Adrian, and Antoninus ; which is the opinion of Scaliger, and those who follow him. PRIDEAUX, P. II. B. V.

By what is mentioned of these Herodians in the Gospel, they seem to have been a sect of the Jews, differing from the rest in some points of their law and religion.



For they are named with the Pharisees, another Jewish sect, and are said to have their peculiar heaven, that is, some false and evil tenets, which Christ calls the *heaven of Herod*, and which he warns his disciples against.

The points, in which Herod, and consequently the Herodians his followers, differed from the other Jews, appear to have been these two. The first was, the subjecting himself and his people to the dominion of the Romans: the second, the complying with them in many of their heathen usages. It being said; *One from among thy brethren shalt thou set king over thee, thou mayest not set a stranger over thee, which is not thy brother*; hence the Pharisees generally held, that it was not lawful to submit to the Roman Emperor, or pay taxes to the Romans. The Pharisees therefore, and Herodians, tho' differing in this point, yet being equally enemies to Jesus Christ, sent a deputation from each sect, to propose to him the very matter in question betwixt them, hoping thereby to draw him into a determination, which might afford matter against him. I need not repeat the question, nor our Saviour's wise and cautious answer.

As to the second of their tenets, Josephus informs us, that Herod, to ingratiate himself with Augustus, and the great men of Rome, acted in many things contrary to the law and religion of the Jews, building temples, and erecting images in them for idolatrous worship. For which reason we find him sometimes called an half-Jew; and such half-Jews must the Herodians, his followers, have been. But this sect, after our Saviour's time, vanished, and was no more heard of.

#### HEROES. See GODS.

HERTA or HERTHA. An idol, or deity, worshipped by the antient Germans, and particularly in the island Rugen. In the middle of a wood stood a sacred cart, covered with a carpet, and attended by a priest, who, knowing the time of the goddess's coming, drove the cart, drawn by wild oxen, to the temple, where certain persons, who acted as a kind of officers of the ceremony, were thrown into an adjoining lake, as victims to the goddess. There is still a thick wood to be seen, and a lake, in which no one dares to fish; they being supposed to be the wood and lake belonging to the goddess Herta. They have a story, that some fishermen, having brought a bark thither, in order to fish in the lake, could not find it the next morning. Some authors think, that they worshipped the *earth* under the name of *Herta* or *Herttha*; and that the antient Britons likewise built a temple to this deity; the remains of which are the famous *Stone-henge* on Salisbury-plain. Her festivals were generally solemnized in the night; whence might come the English custom of reckoning by the *night*, as *sevensnight*, *fortnight*.

HESUS. A false god, or idol, of the antient Gauls. They esteemed him as the god of war, and offered human sacrifices to him. Hence Lucan;

Lib. i. ver.  
439.

Et quibus immitis placatur sanguine diro  
Teutates, horrensque feris altaribus Hesus.

- - - - - Where Hesus' horrid altar stands,  
And dire Teutates human blood demands.

ROWE.

Cæsar tells us, that the Gauls, in the beginning of a battle, devoted, as a sacrifice to Hesus, the first enemy they should take in fight.

HESYCASTS. Certain eastern Monks, so called from the Greek word *ἡσυχία*, which signifies *to be quiet*. They followed the maxim of the Messalians, who pretended, that men ought never to labour with their hands, but employ themselves wholly in prayer. They first appeared in the parts about Constantinople in the year 1340; and, because they fixed their eyes on their belly, whilst they were saying their prayers, hence they were likewise called *Omphalopsychi* or *Umbilici*. Gregory Palamas, Archbishop of Thessalonica, joined himself to the *Hesy-casts*, and believed, with them, that God is light; and that the apostles, by the ardor of their contemplation, saw him on mount Tabor. Barlaam, a Monk, and Abbot



Abbot of Constantinople, attacked Palamas and the Hesychasts, who were condemned in a synod held at Constantinople in the year 1342.

HEXAPLA. See TETRAPLA.

**HIERACITES.** Christian heretics of the III<sup>d</sup> century; so called from their leader Hierax, a philosopher and magician of Egypt; who, about the year 286, taught, that Melchisedech was the Holy Ghost, denied the resurrection, and condemned marriage. He likewise held, that no one could be saved, who was not arrived at the age of adults, and consequently that all, who die in infancy, are damned. The disciples of Hierax taught, that the *Word*, or Son of God, was contained in the *Father*, as a little vessel is in a great one; whence they had the name of *Metangimonists*, from the Greek word μεταγγιμιον, which signifies *contained in a vessel*. EPIPH. Hæ-  
ref. 52.  
BARON. an.  
287.

Rufinus tells us a remarkable story of an Hieracite, who was confounded by a miracle wrought by St Macarius in Egypt. The Hieracite, coming one day into the desert, where the saint lived, had the boldness to maintain his pernicious doctrines in the presence of Macarius and his companions. The Saint, who perceived, that his disciples began to be staggered by what the Hieracite had said, proposed to him to go to the sepulchres of the dead, and that he, to whom God should give the power to raise one from the dead, should be esteemed the teacher of the true doctrine. The Hieracite accepted the proposal; and being come to the sepulchres, the Saint pressed him to raise up one from the dead in the name of the Lord. But the Hieracite alledging, that the saint ought to begin first, as having made the proposition, Macarius prostrated himself on the ground, and, having addressed himself to God, he called a certain solitary by name, who had been buried a little before: the dead man answered him from the bottom of the tomb; upon which they opened the sepulchre, and took him out alive. The Hieracite, astonished at the miracle, immediately took to his heels, and fled out of the desert. Hist. Eccles.  
lib. v.

HIERARCHY (COELESTIAL). See ANGEL.

HIERARCHY (TERRESTRIAL). See POLITY (ECCLESIASTICAL).

**HIEROGLYPHICS.** The Egyptians, in their inscriptions and writings, made use of three different sorts of characters; the most antient of which was that of *Hieroglyphicks*, or figures of various animals, the parts of human bodies, and mechanical instruments. But, besides the Hieroglyphics in common use among the people, the priests had certain mystical characters, in which they wrapped up and concealed their doctrines from the vulgar. It is said, they something resembled the present Chinese characters, and that they were the invention of Hermes. Sir John Marsham conjectures, that the use of these hieroglyphical figures of animals introduced the strange worship, which was paid them by that nation: for, as these figures were made choice of, according to the respective qualities of each animal, to express the qualities and dignity of the persons represented by them, who were generally their gods, princes, and great men, and being placed in their temples as the images of their deities; hence they came to pay a superstitious veneration to the animals themselves. DION. SI-  
CUL. lib. iii.  
Can. Chron.  
P. 38.

The meaning of a few of these *Hieroglyphics*, or *sacred characters*, has been preserved by antient writers. Thus we are told, they represented the supreme deity by a serpent with the head of a hawk. The hawk itself was the Hieroglyphic of Osiris; the river-horse of Typhon; the dog of Mercury; the cat of the Moon, or Diana; the beetle of a courageous warrior; a new-born child of the rising Sun, and the like. There are large collections, among the antiquaries, of hieroglyphical inscriptions, images, and pictures, which they have taken a great deal of pains to explain, but with very little success. EUSEB. PRÆP.  
Evang. lib.  
iii. c. 10.

**HIEROGRAMMATI.** [Lat.] In Greek, ἱερογραμματῆς. *Holy Registers.* They were an order of priests, among the antient Egyptians, who presided over learning and religion. They had the care of the *Hieroglyphics*, or *sacred characters*, and were the expositors of religious doctrines and opinions. They were looked upon HEROD. lib.  
ii.  
APULIUS,  
Met. lib. viii.



SUIDAS.

as a kind of prophets, and it is pretended, that one of them predicted to an Egyptian king, that an Israelite, eminent for his qualifications and achievements, would lessen and depress the Egyptian monarchy; meaning Moses by the description. These *Hierogrammati* were very skilful in amulets and charms, and had a great talent in Astrology and Augury. By this means they had a great sway in the Egyptian senate or council, and were always at court to assist the king with their instructions and advice. They were exempted from the public taxes, were esteemed of the highest quality, and bore a sceptre like the king's. After the conquest of Egypt by the Romans, these *Hierogrammati* became very inconsiderable, and dwindled into meer fortune-tellers. They wore a linen coat and paper shoes; they bathed thrice a day in cold water, and twice in the night; and in their religious worship they used to beat and discipline themselves very severely.

**HIEROPHANTES.** So the Athenians called those priests and priestesses, who were appointed by the state to have the supervisal of things sacred, and to take care of the publick sacrifices. They were obliged to the strictest continency, in regard to the dignity of their ministry. For which reason they drank decoctions of hemlock, to extinguish carnal desires. The ceremonies of initiation into the mysterious rites of Ceres was performed by the *Hierophantes*. Their names were held in such veneration, that the initiated were expressly forbidden to mention them in the presence of the prophane.

**HIGH-PRIEST.** See **PRIEST**.

MACROB.  
Saturnal. lib.  
i. c. 21.

HERODIAN,  
in Commodo.

**HILARIA.** [*Lat.*] An antient Roman festival, observed on the eighth of the kalends of April, or the 25th day of March, in honour of the goddess Cybele. It was so called from the various expressions of joy and mirth upon this occasion. The statue of the goddess was carried in procession through the streets of the city. The day was spent in masquerades of all sorts, and every one was permitted to appear in what disguise he pleased; so that the lowest of the people often counterfeited the garb and dignity of the greatest magistrates. The day before the festival was spent in tears and mourning; the reason of which, and of the joy which succeeded it, was probably this: Cybele represented the earth, which at that time of the year begins to feel the kindly warmth of the spring, and to pass from winter to summer; so that this sudden transition from sorrow to joy was an emblem of the vicissitude of the seasons, which succeeded one another.

HIERON. in  
Isa. viii.

ZACHUTUS,  
in Juchasin.  
&c.

Antiq. lib.  
xiv. c. 17.  
& lib. xv.  
c. 1.

**HILLEL (THE SCHOOL OF).** Hillel was a famous Jewish doctor, or rabbin, who lived a little before Jesus Christ. He was the disciple of Sameas or Schammai. He was born at Babylon, and, at forty years of age, went from thence to Jerusalem, where he applied himself to the study of the Law, and, at the age of fourscore, was made head of the Sanhedrim. The Jews say, he lived an hundred and twenty years.

Some learned men are of opinion, that this rabbin is described by Josephus under the name of Pollio, who counselled the Jews to receive Herod for their king, and surrender the city to him.

Rabbi Hillel differed in opinions from his master Sameas; and their disciples engaging in the quarrel, several persons were killed on both sides. Hillel's school at last gained the superiority, and the decision was pronounced by a pretended voice from heaven, which they call *Bath-col*, or the daughter of a voice. Hillel was of a gentle, peaceable, disposition; but Sameas of a sharp and violent temper. The Jews blame Sameas, and extol Hillel to the skies. This latter brought up above a thousand pupils in the knowledge of the law. Among these were fourscore of great distinction; for the Jewish authors observe, that thirty of them were worthy of having the glory of God rest upon them, as it formerly rested upon Moses; thirty, who, like Joshua, were able to stop the course of the Sun; and the other twenty, little inferior to the first, but superior to the second. Hillel is reckoned one of the authors of the *Deuterosis* or *Misna*. See **MISNA**.

**HOBAL,**



**HOBAL.** An idol of the antient Arabians, surrounded with three hundred and sixty smaller idols, which represented the divinities, who were to be invoked as presiding over each day of the year. This idol was demolished by Mohammed, after he had taken the city of Mecca. D'HERBE-  
LOT, Bibl.  
Orient.

**HODEGITRIA.** *The Guide.* A name given by the Greeks to the *blest* Virgin. She is worshipped in Sicily, and especially at Messina, under this name. NICEPH. lib.  
xv. The Sicilians have a church at Rome, dedicated to our Lady, under this appellation.

The Greeks give this name to a picture of the Blessed Virgin, said to be painted by St Luke; because when the Emperor Michael Palæologus made a triumphant entry into Constantinople, upon the expulsion of the Latins, this portrait was carried in procession before him, his majesty following on foot.

**HOLOCAUST.** See SACRIFICE.

**HOLY-DAYS.** See FASTS and FESTIVALS.

**HOLY-CROSS-DAY.** See EXALTATION OF THE CROSS.

**HOLY GHOST.** See TRINITY.

**HOLY OF HOLIES.** See TEMPLE OF JERUSALEM.

**HOLY ORDERS.** See ORDINATION.

**HOLY WAR.** See CRUSADE.

**HOLY WATER.** See WATER (HOLY).

**HOLY WEEK.** See PASSION WEEK.

**HOMILY.** See SERMON.

**HOMMES D'INTELLIGENCE.** [*Fr.*] In English, *men of understanding.* The name of a sect of Heretics, who appeared in Picardy, ann. 1412. The chief of them were, a German Carmelite Fryar, named William de Hildernissen, and a lay singing-man, named Gilles. This last affirmed, that he was the saviour of the world, and that by him the faithful should see Jesus Christ, as by Jesus Christ they should see God the Father: that sensual pleasures, being natural actions, were not sinful, but rather fore-tastes of the joys of heaven: that the antient law was the time of the Father, the new law the time of the Son; and that there should shortly be a third law, which was to be the time of the Holy Ghost, under which men would be at full liberty. The Fryar recanted his errors at Brussels, Cambray, and St Quintin; and so this sect ended. MEZERAY,  
Hist. de  
France.

**HOMER.** This prince of all the antient poets is ranked among the demi-gods of antiquity; nor is it a wonder they should deify a bard, whom they looked upon as inspired by heaven, and as a prophet and interpreter of the gods. Cicero says, he had temples at Smyrna; one of which is supposed to be extant, and the same which they shew for the temple of Janus, since it agrees with Strabo's description of the *Homerium*. PLATO, in  
Alcibiade 2.  
Pro Archia.

There is extant a marble, called *The Apotheosis of Homer*, the work of Archelaus of Priene, and now in the palace of Colonna. We see there a temple hung with its veil, where Homer is placed on a seat with a footstool to it, as he has described the seats of his gods; supported on each side by figures representing the *Iliad* and *Odyssey*, the one by a sword, the other by a ship. On each side of his footstool are mice in allusion to the *Batrochomyomachia*. Behind is Time waiting upon him, and a figure with turrets on its head, which signifies the world, crowning him with laurel. Before him is an altar, on which all the *Arts* are sacrificing to him as to their deity. On one side of the altar stands a boy representing *Mythology*; on the other, a woman, representing *History*. After her is *Poetry*, bringing the *sacred fire*; and, POPE'S Essay  
on Homer.  
§. 1.



and, in a long following train, *Tragedy, Comedy, Nature, Virtue, Memory, Rhetoric, and Wisdom*, all in their proper attitudes.

ADDISON, on  
Medals.  
Series I. Fig.  
2.

**HONOUR.** In Latin, *Honos*. One of the virtues, deified by the antient Greeks and Romans. Honour is often joined with *Virtue*: they had their temples bordering on each other, and sometimes appear both on one coin or medal. Silius Italicus makes them companions, in the glorious equipage that he gives to *Virtue*.

Mecum Honor, & Laudes, & Læto Gloria vultu,  
Et Decus, & niveis Victoria concolor alis.

*With me the foremost place let Honour gain,  
Fame, and the Praises, mingling in her train;  
Gay Glory next, and Victory on high,  
White like my self, on snowy wings shall fly.* ADDISON.

The head of *Honour* is crowned with a laurel. Martial has adorned his *Glory* (which indeed is but another name for the same person) in the same manner.

Lib. x. epig.  
50.

Mitte coronatas, Gloria mœsta, comas.

*Sad Glory, throw thy laurel crown away.*

Virtue and Honour had a joint temple, consecrated to them, at Rome, near the gate *Capena*. Afterwards each of those divinities had separate temples, which were so placed, that no one could enter the temple of *Honour*, without passing through that of *Virtue*. Hereby the Romans were continually put in mind, that virtue is the only direct path to true glory. Plutarch tells us, that the Romans, contrary to their usual custom, sacrificed to *Honour* uncovered, perhaps to denote, that wherever Honour is, it wants no covering, but shews itself openly to the world.

LIV. lib.  
xxvii.

Marcellus, in a battle he had fought with the Gauls near *Clastidium*, had made a vow to erect a temple to *Honour* and *Virtue*, to whose protection he thought himself indebted for the defeat and spoils of *Viridomarus*. But the *Pontifices* opposed his design, alledging, that, if this temple should be struck with lightning, they should not know which of these divinities to appease.

**HOPE.** In Greek Ἑλπις, in Latin *Spes*. One of the cœlestial Gifts and Graces, deified by the antient Greeks and Romans. She had a temple at Rome in the herb-market, and another in the seventh region of the city. The first was struck by lightning, and afterwards consumed by fire. We often meet with the goddess *Hope* in antient monuments, and very often upon medals.

ADDISON, on  
Medals.  
Series I. Fig.  
8.

This imaginary goddess is represented, on the reverse of a medal of the Emperor Claudius, dressed in a transparent robe, such as the Latins called *Multitium*, from the fineness of the tissue. She holds up her train in her left hand, that it may not incumber her in her march; for she is always drawn in a walking posture, it being as natural for *Hope* to press forward to her proper objects, as for *Fear* to fly from them. She has a flower, or blossom, in her right hand; which is a proper ornament for *Hope*, flowers being, in the poetical language, the hopes of the year.

**HOSEA (THE PROPHECY OF).** A canonical book of the Old Testament. Hosea, the son of Beer, is the first of the lesser prophets. This prophet lived in the kingdom of Samaria, and delivered his prophecies under the reign of Jeroboam II, and his successors, kings of Israel; and under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. His name is at the head of his work, and he frequently speaks of himself in the first person, so that it cannot be doubted that he was the author of this prophecy. His principal design, throughout the whole book, is to publish the gross idolatries of the people of Israel and Judah, to denounce the divine vengeance against them, and particularly to foretel their captivity in Assyria. As Ezekiel is the obscurest of the greater prophets,



prophets, so is Hosea of the lesser. His stile is pathetic, and full of short and lively sentences.

In the beginning of Hosea's prophecy, we read, that the Lord directed him, *to take unto him a wife of whoredoms, and children of whoredoms*, that is, to marry a woman of a bad life. This was designed as a figurative description of the idolatry and infidelity of Samaria, and the ten tribes, formerly the Lord's spouse; but afterwards become adulterous and corrupt. Many interpreters, shocked at the irregularity of this marriage of the prophet, fancy that it only passed in vision; whilst others think, that the marriage was real, tho' figurative of the things it described, and which were afterwards to be performed.

HOSPITALERS. See KNIGHTS.

HOST. A name given by Christians to the consecrated elements in the Eucharist. It is derived from the Latin *Hostia*, which signifies a *victim* destined for *sacrifice*; the sacrament of the Eucharist, or Lord's Supper, being sometimes considered as carrying with it the nature of a *sacrifice*.

The Roman Catholics pay adoration to the *Host*, or consecrated elements, upon a false presumption, that they are no longer bread and wine, but transubstantiated into the real body and blood of Christ. See TRANSUBSTANTIATION.

When the Pope goes upon a journey, the Host is always carried before him. The most antient instance of this custom is that of Stephen III, when he went to implore the assistance of King Pepin against Aistulphus King of the Lombards. When Pope Pius II, in 1458, went to Mantua, to make an alliance against the Turks, the Host was carried before him on a white horse, under a silken canopy, and a gilt tabernacle, surrounded with a great number of lights. But nothing can equal the pomp, with which the Host was carried into Ferrara, in 1598, when Clement VIII took possession of that city, after the death of Alphonso d'Este. It was carried out of Rome in a magnificent tabernacle, supported by eight canons of the Vatican, under a canopy richly embroidered. The brotherhood of the blessed Sacrament, each with a torch in his hand, walked before the Host. His holiness followed carrying a lighted taper in his hand, and attended by the sacred college, the prelates, and nobility of Rome. The rest of the procession consisted of his holiness's domestics, guards, &c. During the whole march, they sung anthems, repeated prayers, and made the sign of the cross, &c. Public notice is always given, the day before the Pope is to carry the holy Sacrament, which is done in these words; *To morrow the most holy will carry the most holy*.

BONANNI,  
della Gerar-  
chia, c. xciii.

Among other crimes, with which the Papists charge the Jews, is that of abusing and prophaning the Host in a most impious manner. They tell you, that, towards the end of the XIVth century, some Jews took a fancy to pierce a consecrated wafer with the point of a knife; upon which the blood flew out into their faces, and they could never wash it off. They add, that the Jews having attempted to bury it under ground, in order to conceal their crime, it escaped out of their hands, and was seen, ascending up to heaven, by a young cow-keeper. One of these prophaned Hosts performed a most extraordinary miracle. The fact was this. A servant maid, who had been to receive the sacrament at Easter, preserved the Host, and brought it home to her master, who was a Jew. This man put it into a purse with seven pieces of silver, which the prophaned Host turned into seven other Hosts.

HOUAMES. So they call a sect of wandering Mohammedans, in Arabia, who dwell in tents, after the manner of the Arabians. They have a particular law, by which they are commanded to perform their ceremonies and prayers under a pavilion, without any light: after which they lie with the first woman they can meet. There are some of them at Alexandria; but they conceal themselves, because they are burnt alive, if discovered. *Houame*, in Arabic, signifies a *wicked, lascivious, or abominable person*.

RICAUT,  
Hist. of the  
Ottom. Em-  
pire.

HUGUENOTS. See CALVINISTS and PROTESTANTS.

HUSSITES. The disciples of John *Huss*, a Bohemian, and curate of the chapel of Bethlehem at Prague; who, about the year 1414, embraced, and defended

ÆNEAS SYL-  
VIUS, in  
Hist. Bohem.



defended, the opinion of Wickliff of England ; for which he was cited before the council of Constance, and, refusing to renounce his supposed errors, was condemned to be burnt alive ; which sentence was accordingly executed upon him at Constance. It is evident, in what the pretended heresy of John Hufs, and Jerom of Prague, who suffered with him, consisted, from the answer they made to the council, when they were admonished to conform to the Church's sentiments. ' They were ' lovers (they said) of the holy gospel, and true disciples of Christ ; that the church ' of Rome, and all other Churches of the world, were widely departed from the ' apostolical traditions ; that the clergy ran after pleasures and riches ; that they ' lorded it over the people, affected the highest seats at entertainments, and bred ' horses and dogs ; that the revenues of the Church, which belonged to the poor ' members of Christ, were consumed in vanity and wantonness ; and that the priests ' were ignorant of the commandments of God, or, if they did know them, paid ' but little regard to them.' The disciples of John Hufs were likewise called CALIXTINS, TABORITES, and BOHEMIAN BRETHREN ; *which see.*

PAUSAN. *in*  
Laconicis.

ATHENÆUS,  
lib. iv.

HYACINTHIA. [Gr.] An antient Greek festival, observed at *Amyclæ* in Laconia, in the month Hecatombæon, in memory of the beautiful youth Hyacinthus. It continued three days, during the first of which they shewed all imaginable signs of grief for the death of Hyacinthus. Upon the second and third days various spectacles were exhibited, and hymns sung in honour of the god Apollo. They likewise offered multitudes of victims, and gave magnificent entertainments to their friends.

HYDROPARASTATÆ. See TATIANISTS.

HYGIEA. The goddess of *Health*. See SALUS.

HYMEN or HYMENÆUS. The Pagan god of *Marriage*. He was the son of Bacchus and Venus ; was crowned with the *Amaricus*, or *sweet marjoram*, and sometimes with roses. In one hand he carried a torch, and in the other a flame-coloured veil, to represent the blushes of a virgin. New-married women offered sacrifices to this deity.

Juno, in Virgil, promises Venus to join Dido and Æneas in marriage, and that Hymen shall be present at the solemnity.

Æn. lib. iv.  
ver. 126.

Connubio jungam stabili, propriamque dicabo :  
Hic Hymenæus erit.

*So shall their loves be crown'd with due delights,  
And Hymen shall be present at the rites.* DRYDEN.

The marriage of Procne and Tereus, in Ovid, is said to be unfortunate, because neither Juno, Hymen, nor the Graces, were present at it.

Metam. lib.  
vi. ver. 428.

- - - - - non pronuba Juno,  
Non Hymenæus adest, non illi Gratia lecto :  
Eumenides tenere faces de funere raptas ;  
Eumenides stravere torum.

*Nor Hymen, nor the Graces, here preside,  
Nor Juno, to besfriend the blooming bride ;  
But fiends with funeral brands the process led,  
And furies waited at the genial bed.* CROWAL.

It was customary, at the celebration of marriages, to sing a kind of hymn, or song, to this god. Hence, when Demia, in Terence, asks Æschinus, why he does not fetch home his wife, he replies ;

Adelph.  
Act. 4. Sc. 5.

- - - - Cupio ; verum hoc mihi mora est,  
Tibicina, & Hymenæum qui cantent.

1

*I would*



*I would do it ; but I wait for the music, and those, who are to sing the hymeneal song.*

The Poet Catullus has given us an *hymeneal song*, or *Epithalamium*, the burthen of which is ;

To Hymen, Hymenæe !

Catull. 59.

*Hail Hymen, god of nuptial joys !*

**H Y M N S.** *Religious songs.* The use of music, in religious worship, has prevailed from the remotest ages, and in all nations. The antient heathens were of opinion, that music appeased the anger of the gods. Hence Horace ;

Et thure & fidibus juvat  
Placare, & vituli sanguine debito,  
Custodes Numidæ Deos.

Od. 36. lib. ii

'Tis pious duty now to praise  
With incense, songs, and sacred lays,  
And with a promis'd heifer's blood,  
My Numida's kind guardian god. CREECH.

For this reason the Pagan devotion was generally attended with a concert of voices, and instruments. It was the custom to turn into verse, and sing devoutly, the most ridiculous and fabulous legends of their gods and heroes.

The *Jews* and *Christians* have likewise consecrated music to religion. The former made use of trumpets, drums, and cymbals, joined with the voices of the Levites and people. The music of the antient Christians was very plain and solemn, and consisted in singing *Hymns*, or *psalms*, with joint voices ; in which they observed the precept of St Paul, who requires Christians to entertain one another *with psalms and hymns, and spiritual songs, singing and making melody in their heart to the Lord.* Eph. v. 19. The Heretics, called *Priscillianists*, pretended to shew, among their apocryphal writings, the Hymn, which our blessed Lord sung in private, with his disciples, after supper. But it is generally supposed that they sung the Hymn, which the Jews were used to sing, after having eat the passover. The Hymns, which are sung in the Christian Church, and are distinguished from the psalms, are pieces of poetry composed by very pious, but not inspired authors. Matth. xxvi, 30.

*The particular Hymns of the Christian Church are taken notice of under their respective articles ; which see.*

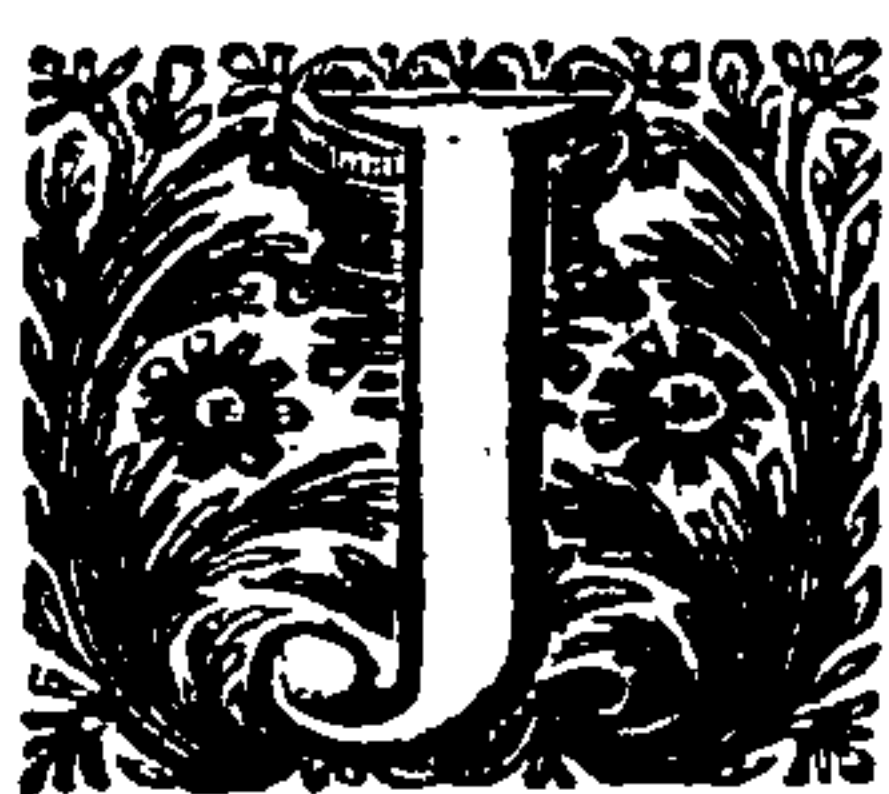
**H Y P S I S T A R I A N S.** See MESSALIANS.





## J.

RICAUT,  
Hist. of the  
Ottoman Em-  
pire.



**ABAJAHITES.** A modern Mohammedan sect, who teach, that the knowledge of God extends not to all things, but is perfected by experience; and that he governs the world according to the chance of divers events, as not having had, from eternity, a perfect knowledge of all things future. This doctrine is looked upon by the other Mussulman sects as impious and blasphemous.

**JACOBINS.** See DOMINICAN MONKS.

JOVET, Hist.  
des Relig.  
T. IV.

**JACOBITES.** A sect of Christians in Syria and Mesopotamia; so called, either from one Jacob, a Syrian, who lived in the time of the Emperor Mauricius; or from one Jacob, a Monk, surnamed Zanzales, who flourished in 550. The Jacobites are one of the two sects, which sprung from the followers of Dioscorus and Eutyches, who refused to consent to the council of Chalcedon. They are divided among themselves, some following the rites of the Latin Church, and others continuing separated from the Church of Rome. There is also, at present, a division among these latter, who have two rival Patriarchs, one of whom resides at Caramit, and the other at Derzapharan. As to their belief, they are *Monophysites*; that is, they hold but one nature in Jesus Christ, which was the sentiment of Dioscorus. They pretend however, that they explain themselves in this manner concerning the union of nature and person in Christ, only to keep at a distance from the Nestorians; but that in effect they do not differ from the Church of Rome, which establishes two natures in Christ. With respect to purgatory, and prayers for the dead, they are of the same opinion with the Greeks, and the other eastern Christians. They consecrate the Eucharist with leavened bread. They neglect confession, believing it not to be of divine institution.

A great difference is to be made between the *Jacobites*, when the Coptes, Abyssins, and Armenians, are comprehended under that name; for tho' they all follow the sentiment of that *Jacob*, from whom they took their name, yet they differ from each other in regard to some other ceremonies.

The Jacobites perform divine service in the Chaldaean language, tho' they speak Arabic, Turkish, and Armenian. Their priests say mass in Hebrew. They administer the Eucharist to the people, and even to young children, in both kinds. They hold the real presence, and Transubstantiation, and honour the holy sacrament, when the Catholic priests carry it to sick persons; whereas the Syrians of the Greek Church refuse this respect to the Eucharist consecrated by Catholics. Pope Nicholas IV sent a confession of faith to the Jacobites, in the year 1289, exhorting them to an union with the Church of Rome; but his instances had no effect.

Hist. des Ord.  
Relig. T. I.  
c. vii.

**JACOBITE MONKS.** Religious, of the sect of the *Jacobites*, in Armenia, Mesopotamia, &c. Their principal monastery is at Derzapharan, near the town of Mardin in Mesopotamia, in which the patriarch makes his residence. There is another near the same town; two more, a day's journey from Damascus; one at Tauris in the road to Mardin; another at Edessa; and many others in different places; but almost all abandoned, or inhabited by a very few Monks. They eat no meat, not even in sickness; and they observe the same fasts as the Maronites. They sing the office in the Syriac language, and have the same instruments of music as the Armenians and Maronites; but they consecrate with leavened bread, after the manner of the Greeks, and contrary to the practice of the Armenians

and



and Maronites. They have this peculiar, that they mix oil and salt with the host, which is so large and thick, that an hundred persons may communicate of it at one time. There are no monasteries of *Nuns* of the sect of the Jacobites: those women among them, who devote themselves to a religious life, stay at home with their relations.

**JADDESES.** Priests of the Genii, among the inhabitants of the island of Ceylan. The pagods, where they officiate, have no revenue. Any devout person, who builds a chapel, becomes the priest of it himself. These chapels, or pagods, have painted on their walls the representation of halberts, swords, arrows, shields, and the like. Such chapels are called *Jacco*, that is, the *devil's tenement*, *Jacco* or *Jacca* signifying the *devil*. The *Jaddeſe*, when he celebrates the festival of *Jacco*, shaves his head. KNOX, Description of Ceylan, Part IV. c. v.

**JAGUIS.** Anchorets, or solitaries, among the Banians, a people of East-India. They are of three sorts; the *Vanaphraſtas*, the *San-jafis*, and the *Avadoutas*. The *Vanaphraſtas* live retired in the woods, together with their wives and children, and feed only on such herbs and fruits, as they can get without labour. They scruple to pluck up the least root, and imagine they should commit a sin, were they thus to dislodge the soul of a plant from the body, in which it resides. The *San-jafis* affect a greater abstinence, and refrain from marriage, betel, and all pleasures in general. They make but one meal a day, and live on alms. Instead of a copper pot, which others use, they content themselves with earthen ware. Their clothes are dyed with red earth, and they have a long bamboo cane in their hands. They have no fixed habitation, nor lie two nights together in the same place. They are bound to be always ready to oppose six enemies, which are lust, anger, avarice, pride, revenge, and the love of this world. The *Avadoutas* leave their wives and children, and abandon even what the *San-jafis* keep, such as an earthen porringer, bamboo cane, clothes, &c. They are girt about with only a piece of linen cloth. They rub their body with ashes, and, when they are hungry, go into the first house they meet, and eat whatever is given them. Some of them lay themselves down by the side of a river, where the country people, who look upon those rivers as holy, bring them milk and fruits in abundance. Dissert. on the Relig. &c. of the Banians, apud Rel. Cer. T. III.

**JAKUSI.** The Japanese god of physic. His idol is placed, in a small temple, richly adorned, standing upright on a gilt tarate flower, or *faba ægyptiaca*, under one half of a large cockle-shell extended over his head, which is encircled with a crown of rays. He has a scepter in his left hand, and in his right hand something unknown. The idol is gilt all over. The Japanese, as they pass by, never fail to pay their reverence to this golden idol, approaching the temple, with a low bow and bare-headed, where they ring a little bell hung up at the entrance, and then, holding both their hands to their foreheads, repeat a prayer. The Japanese relate, that this temple was erected to Jakusi by a pious but poor man, who, having discovered an excellent medicinal powder, gained so much money by it, as to be able to give this testimony of his gratitude to the god of physic. KÆMPFER, Hist. Jap. B. V. c. x.

**S. JAMES THE GREAT (THE FESTIVAL OF).** A festival of the Christian Church, observed on the 25th of July.

St James was one of the immediate followers, and an apostle, of Jesus Christ. He was surnamed the *Great*, either because of his age, being much elder than the other St James, or because of some peculiar honour conferred upon him by his master, he being one of the three disciples, whom our Saviour admitted to the more intimate transactions of his life, from which the others were excluded. Before his call to the *apostolate*, he was a partner with Simon Peter in the trade of fishing, and son to Zebedee, of the same profession. He was related to our Lord, by his mother Mary, surnamed Salome, Cousin-German to Mary the mother of Jesus. Our Saviour, passing by the sea of Galilee, and seeing James and his brother in their ship, called them both to be his disciples, which they readily complied with. Then he surnamed them *Boanerges*, that is, *sons of thunder*; which may signify, either that they were to rouse the sleeping world by the vehemency of their preaching; or that they would preach the great mysteries of the gospel in a profounder strain than Matt. iv. 21. Mark iii. 17.



than the rest, which is certainly verified in St John : or the name might have some respect to the warmth and vehemence of their disposition, which they remarkably discovered, when they would have had our Saviour call for fire from heaven upon the inhospitable Samaritans.

Luke ix. 54.

It is uncertain what became of St James the Great, after our Lord's ascension. The Spanish writers contend, that, after he had preached the gospel in Judea and Samaria, he planted christianity in Spain. But, there being no account of this earlier than the middle ages of the church, it is safest to confine his ministry to Judea, and the parts thereabouts. He was the first apostle, who suffered martyrdom for the testimony of Jesus : for Herod, being desirous, upon his entrance into the government, to please the people, caused St James to be apprehended at Jerusalem, and afterwards to be beheaded. Eusebius relates, that his accuser, being struck with the constancy and courage shewn by the apostle at his trial, repented of what he had done, and, falling at the apostle's feet, begged forgiveness ; which being granted him by the apostle, he publicly professed himself a Christian, and was beheaded at the same time.

Acts xii. 2.

Hist. Eccles.  
lib. ii. c. 9.

Hæref. 58.  
c. iv.

Epiphanius says, that both St James and St John continued always single ; that they never had their hair cut, never bathed, wore only a single tunic and a linen cloak, and never eat either fish or flesh.

S. JAMES THE LESS (THE FESTIVAL OF). See S. PHILIP AND S. JAMES.

S. JAMES'S GENERAL EPISTLE. A canonical book of the New Testament. It was written by St *James the Less*, called also the *Lord's brother* ; who was chosen by the apostles bishop of Jerusalem. The date of this epistle is placed by Dr Mills in, or just before, the year 60 ; two years after which the writer suffered martyrdom, under the high priesthood of Ananus, and procuratorship of Albinus.

This General Epistle is addressed partly to the infidel, and partly to the believing Jews. The writer's design was to correct the errors, soften the ungoverned zeal, and reform the indecent behaviour of the former ; and to comfort the latter under the hardships they then did, or shortly were to suffer, for the sake of christianity. It is directed to the Jews and Jewish converts of the *dispersion*, but no doubt was calculated for the improvement likewise of those Jews, over whom the apostle presided in the special character of their bishop.

This Epistle is the first of the *Catholic* or *General Epistles*, in the canon of scripture ; which are so called, because they were written, not to *one*, but to several Christian churches.

VAYRAC,  
Etat de  
l'Espagne.  
T. I.

S. JAMES OF COMPOSTELLA (CHURCH OF). This Church, which is at Compostella, in Galicia, a kingdom of Spain, is famous for the devout pilgrimages made to it. It is dedicated to St James major, the patron of all Spain, whose figure has for these nine hundred years rested on the high altar of that metropolitan church. It is a wooden bust, with 40 or 50 white tapers continually burning before it. The pilgrims kiss the figure three or four times, and put their hats upon their heads with a respectful devotion. There is in the church a stone cross, under which they pass three times, through so small a hole, that they are forced to lay themselves flat with their stomach against the pavement. They call it the strait gate of the gospel, through which the pilgrims enter into the path of salvation. Some, who have forgot to pass under the stone cross, have gone back above 500 leagues on account of this pious ceremony.

Lives of the  
Saints.

The body of St James, they say, has performed a great number of miracles. This apostle, according to F. Giry, has honoured the kings and princes of Spain so far as to appear to them fifteen different times, which have been constantly succeeded by some considerable advantage. For instance, he one day put himself at the head of the troops of a King of Spain, and himself leading them against the Moors, mounted on a white horse, defeated 70000 of those infidels. This is exactly the story of Castor and Pollux, who came, mounted on white horses, to the assistance of the Romans against the Latins.



**JAMI.** So the Turks call those temples, which are peculiarly set apart for the Friday's devotion, called *Jumanamazi*; which it is not lawful to perform in the lesser *Mesbids* or *Moschs*. If a *Jami* is built by a Sultan, it is called *Selatyn*, that is, *Royal*. The first Sultan, who founded these kind of temples, was Orchan, the second Emperor of the Turks, who began his reign in the year 1326.

Othman History, P. I. B. I. c. iii. n. 9.

**JAMMABOS** or **JAMMABUGI.** A religious sect, among the Japanese, so called. The term signifies *soldier of the mountains*, because this sect resides solely in rocks and deserts; where they apply themselves to the study of magic. They are a sort of Monks, and live on the benevolence and charitable contributions of the people. The founders of this sect have enjoined their disciples to go twice a year in pilgrimage to a certain temple. They undergo the severest mortifications, climb up the most steep and craggy mountains, and plunge themselves in the coldest waters. They are divided into two orders, called *Tojunfa* and *Fonsanfa*. The former are obliged once a year to visit the mountain of *Fikoojan*, which is an extreme difficult task, on account of the precipices which surround it. The latter are obliged annually to visit the sepulchre of their founder, which is situated on the summit of an exceeding high mountain, surrounded on all sides with tremendous precipices. They take all imaginable care to prepare themselves before hand for these perilous pilgrimages, by frequent ablutions, and perpetual mortifications.

F. Froes, Epist. Japon. lib. iv.

Kæmpfer, Hist. Jap. lib. iii. c. 5.

The Monks of these orders wear a sabre tucked in their girdles, a little staff in their hands, and four brass rings on their fingers: they wear about their necks a silk scarf, adorned with fringes. They carry a wallet upon their backs, in which is a coat, a book, and a little money. They wear sandals made of straw, or of the flower Lotos, which is consecrated to the most religious uses.

These Hermits originally professed the religion called *Sintoism*, but have since degenerated from their first institution, having blended with it the worship of strange gods, and all the superstition and ceremonies of the Indies. They are looked upon by the Japanese as extraordinary physicians. Their method of practice is very remarkable. The patient gives the best account he can of his disease: then the *Jammabo*, who listens all the time with the utmost attention, draws on a piece of paper several mystical characters, which he very formally lays on an altar before his idol, observing at the same time several superstitious ceremonies. Thus charmed, the paper is made up into little pills, which the patient is obliged to take in the morning fasting, after having drank of river or spring water, fetched from the north or the south, as the Monk-physician thinks proper to direct.

**JANSENISTS.** In France, are those, who follow the opinions of Jansenius, a Doctor of Divinity of the university of Louvain, and Bishop of Ipres. In the year 1640, the two universities of Louvain and Douay thought fit to condemn the loose doctrine of the Jesuits, particularly Father Molina and Father Leonard Celsus, concerning Grace and Predestination. This having set the controversy on foot, Jansenius opposed to the doctrine of the Jesuits the sentiments of St Augustin, and wrote a treatise upon Grace, which he entitled *Augustinus*. This treatise was attacked by the Jesuits, who accused Jansenius of maintaining dangerous and heretical opinions: nor did they stop here, but obtained of Pope Urban VIII, in 1642, a formal condemnation of Jansenius's treatise. The partisans of Jansenius gave out, that this Bull was spurious, and composed by a person entirely devoted to the Jesuits.

Le Mire, Histoire de Jansenisme.

After the death of Urban VIII, the affair of *Jansenism* began to be more warmly controverted, and gave birth to an infinite number of polemical writings concerning *Grace*. What occasioned some mirth in these disputes, was, the titles which each party gave to their writings. One writer published *The torch of St Augustin*; another found *sinners for St Augustin's torch*. F. Veron composed *A gag for the Jansenists*; and the like. In the year 1650, sixty eight Bishops of France subscribed a letter to Pope Innocent X, to obtain of him an enquiry into, and condemnation of, the five famous propositions, which follow, extracted from Jansenius's *Augustinus*.

I. Some of God's commandments are impossible to be kept by the righteous, even tho' they are willing to observe them.

II. A man doth never resist inward Grace, in the state of fallen nature.



III. In order to merit, or not merit, it is not necessary, that a man should have a liberty free from necessity. It is sufficient that he hath a liberty free from restraint.

IV. The *Semi-Pelagians* were heretics, because they asserted the necessity of an inward preventing grace for every action.

V. It is a *Semi-Pelagian* opinion, to say, that Jesus Christ died for all mankind, without exception.

In the year 1652, the Pope appointed a congregation for examining into the matter relating to *Grace*. In this congregation Jansenius was condemned, and the Bull of condemnation published, May 31, 1653. After its publication at Paris, the pulpits were filled with violent outcries and alarms against the heresy of the Jansenists. The year 1656 produced the famous *provincial letters* of Mr Paschal, under the name of *Lewis de Montalte*, against *Messieurs de Port Royal*, who were looked upon as the bulwark of Jansenism. The same year, Pope Alexander VII issued out another bull, in which he condemned the five propositions of Jansenius. The Jansenists affirm, that the five condemned propositions are not to be found in Jansenius's treatise upon *Grace*, but that some enemies of Jansenius, having caused them to be printed on a sheet, inserted them in the book, and thereby deceived the Pope.

Among the enemies of the Jansenists, was a certain sect of fanatics, called *brothers of the sodality of the blessed Sacrament*. They sprung up at Caen, in 1659, and gave out, that their smell was so nice, that they could distinguish a Jansenist by the very scent, and that all the clergy in that city, except two, were Jansenists.

At last Clement XI put an end to the disputes about Jansenism by his constitution of July 17, 1705; in which, after having recited the constitutions of his predecessors in relation to this affair, he declares, that, *to pay a proper obedience to the Papal Constitutions concerning the present question, it is necessary to receive them with a respectful silence*. The clergy assembled at Paris approved and accepted this Bull, on the 21st of August, the same year; and no one dared to oppose it.

**S. JANUARIUS'S BLOOD.** On the 18th of September is performed, at Naples, the ceremony of exposing the head, and blood, of St Januarius, patron of that city. On this occasion there is a solemn procession made, in honour of the Saint, in which the martyr's head and blood are carried in great pomp. These two relics are made to meet, and, when they are within reach of one another, the blood is seen to grow fluid, to boil, and to force itself over the sides of the glass vial, in which it is kept. This miracle is wrought annually, and never deceives the people's expectation, who are always ready to witness to the truth of the fact.

BOLDETTI,  
Observ. sopra  
i cimeteri de  
S. S. Martiri,  
lib. i. c. 26.

The rise of this miracle, they pretend, was as follows: A Neapolitan lady, who was so sick as to keep her bed, having heard of St Januarius, and his companions, resolved to seek her cure upon the place where those faithful Christians had suffered martyrdom. Accordingly she went, and, finding the place still wet with their blood, she filled two vials with it. In one she put all the pure blood she could take up, and in the other that which was mixed with earth and other filth. Scarce had she made an end, when she found herself cured. Soon after this, hearing that the head of the saint was lodged at Naples, she sent word that she was in possession of the saint's blood; upon which the head was carried in procession, to fetch the blood. The pious lady did not wait for this visit, but ran with the two vials, to meet the head of the martyr. In the first moment of the interview, the blood dissolved, and convinced the people, that it was really the saint's blood; and since that time the miracle has never ceased.

Mr Addison mentions this pretended miracle, in his *Remarks on several parts of Italy*. 'I saw (says he, speaking of Naples) a very splendid procession for the accession of the Duke of Anjou to the crown of Spain. — To grace the parade, they exposed, at the same time, the blood of St Januarius, which liquified at the approach of the saint's head, tho', as they say, it was hard congealed before. I had twice an opportunity of seeing the operation of this pretended miracle, and must confess I think it so far from being a real miracle, that I look upon it as

one



‘ one of the most bungling tricks I ever saw. Yet it is this that makes as great a  
 ‘ noise as any in the Roman Church, and that Mr Paschal has hinted at among the  
 ‘ rest, in his marks of the true religion. The modern Neapolitans seem to have  
 ‘ copied it from one, which was shewn in a town of the kingdom of Naples, as  
 ‘ long ago as in Horace’s time.

— — — — — dehinc Gnatia lymphis  
 Iratis extructa dedit risusque jocosque,  
 Dum, flamma sine, thura liquefcere limine sacro  
 Persuadere cupit: credat Judæus Apella,  
 Non ego.

Sat. 5. lib. i.

*At Gnatia next arrived, we laugh’d to see  
 The superstitious croud’s simplicity,  
 That in the sacred temple needs wou’d try,  
 Without a fire, th’ unbeated gums to fry:  
 Believe who will the solemn sham, not I.* }

‘ One may see at least, that the heathen priesthood had the same kind of secret  
 ‘ among them, of which the Roman Catholics are now masters.’

JANUS. A Pagan deity, peculiarly of the antient Romans; for the Greeks  
 had no *Janus*, as we learn from Ovid:

*Quem tamen esse Deum te dicam, JANE biformis?  
 Nam tibi par nullum Græcia numen habet.*

Fast. lib. i.  
 ver. 89.

Janus, we are told, was a very antient King of Italy, who received Saturn, when  
 he was driven from Crete by his son Jupiter, and by whom he was instructed in  
 agriculture; in return for which he gave him a share in his kingdom. During  
 the joint government of Janus and Saturn, they built two cities, the one called  
*Janiculum*, the other *Saturnium*. Janus was esteemed the wisest king of his  
 time; and, because he was supposed to know what was past, and what was to  
 come, they feigned that he had two faces, the one before, the other behind;  
 whence the Latins give him the epithets *biceps*, *bifrons*, and *biformis*. Ovid assigns  
 another reason of this double face of Janus. This deity is introduced by the poet  
 giving an account of his origin, office, and form. He was the antient *Chaos*, or  
 confused mass of matter before the formation of the world; the reduction of which  
 into order and regularity gave him his divinity.

Tunc ego, qui fueram globus, & sine imagine moles,  
 In faciem redii dignaque membra deo.

Ibid. ver. 111.

*Then I, who erst, before the spring of day,  
 A mass confused, a lump of matter, lay,  
 Threw off the shapeless, the chaotic load,  
 And took the form and members of a god.*

Thus deified, he had the power given him of *opening* and *shutting* every thing in the  
 universe: he was the arbiter of peace and war; and kept the door of heaven. From  
 this last part of his office he took his name:

Præfideo foribus cœli cum mitibus horis:  
 It, redit, officio Jupiter ipse meo.  
 Inde vocor Janus.

Ibid. ver. 125.

*Partner in office with the hours, I stand,  
 And keep the gate of heav’n, by Jove’s command,  
 Hence Janus called.*

Then



Then he assigns this reason of his *double face* :

Ibid. ver. 135.

Omnis habet geminas hinc atque hinc janua frontes ;  
E quibus hæc populum spectat, at illa Larem.  
Utque sedens vester primi prope limina tecti  
Janitor egressus introitusque videt :  
Sic ego perspicio cœlestis janitor aulæ  
Eoas partes Hesperiasque simul.

*In ev'ry gate a double face is seen ;  
One fronts the street without, and one the house within.  
And as a porter, sitting at a gate,  
Sees who goes in, who out into the street ;  
So I, heav'n's Janitor, at once descry,  
To right and left, the east and western sky.*

Janus had the titles of *Deus Deorum*, and *Janus pater*, as being *the most antient* of the gods.

Juv. Sat. vi.  
ver. 292.

— — — — — dic, antiquissime Divûm,  
Respondes his, Jane pater ?

*Say, father Janus, antientest of gods, &c.*

He was the god, who presided over the beginning of all undertakings : the first libations of wine and wheat were offered to him ; and the preface of all prayers was directed to him. The first month of the year took its denomination from Janus.

Ovid. Fast.  
lib. i. ver. 65.

Jane biceps, anni tacite labentis origo.

*O Janus, for thy double aspect famed,  
From whom rowling year's first month is named.*

Romulus and Tatius built a temple to Janus, in memory of the union between the Roman and Sabine people. Numa ordered, that this temple should be *shut* in time of *peace*, and *opened* in time of *war* ; from which ceremony Janus was called *Clusius* and *Patulcius*. Virgil makes this ceremony to be much older than Numa, and describes it thus.

Æn. lib. vii.  
ver. 601.

Mos erat Hesperio in Latio, quem protinus urbes  
Albanæ coluere sacrum, nunc maxima rerum  
Roma colit ; cum prima movent in prælia Martem,  
Sive Getis inferre manu lachrymabile bellum,  
Hyrcanisve Arabisve parant, seu tendere ad Indos,  
Auroramque sequi, Parthosque reposcere signa ;  
Sunt geminæ belli portæ (sic nomine dicunt)  
Relligione sacræ, & sævi formidine Martis :  
Centum ærei claudunt vectes, æternaque ferri  
Robora ; nec custos absistit limine Janus.  
Has, ubi certa sedet patribus sententia pugnæ,  
Ipse Quirinali trabea cinctuque Gabino  
Insignis referat stridentia limina Consul :  
Ipse vocat pugnas ; sequitur tum cætera pubes ;  
Æreaque assensu conspirant cornua rauco.

*A solemn custom was observ'd of old,  
Which Latins held, and now the Romans bold ;  
Their standard when in fighting fields they rear  
Against the fierce Hyrcanians, or declare  
The Scythian, Indian, or Arabian war ;*

}



*Or from the boasting Parthians wou'd regain  
 Their eagles lost in Carrhæ's bloody plain.  
 Two gates of steel (the name of Mars they bear,  
 And still are worshipp'd with religious fear)  
 Are fenced with brazen bolts : without the gates  
 The wary guardian Janus doubly waits.  
 Then, when the sacred Senate votes the wars,  
 The Roman consul their decree declares,  
 And in his robe the sounding gate unbars. }  
 The youth in military shouts arise,  
 And the loud trumpets break the yielding skies.* DRYDEN.

The Romans being a warlike people, this temple was seldom shut ; excepting once in the reign of Numa ; once in the consulate of T. Manlius Torquatus, and C. Attilius Balbus, some years before the first punic war ; and afterwards in the time of Augustus, after the conquest of Egypt. Horace mentions this among the praises of Augustus.

----- vacuum duellis  
 Janum Quirini clausit.

Od. 15. lib.  
 iv. ver. 8.

*Now noisy wars and tumults cease,  
 And Janus' temple's barr'd by peace.* CREECH.

Janus had twelve altars at his feet, in allusion to the twelve months of the year, the first of which is called by his name. Sometimes his image had four faces, either in regard of the four seasons of the year, or of the four quarters of the world. He held in one hand a key, and in the other a sceptre : the first may denote that he opens the year ; the other is expressive of his dominion.

VARRO, de  
 reb. divin.  
 lib. v.

Mythologists think, that *Janus* was the *Sun*. The sun, say they, is, under the name of Janus, represented as the keeper of the gates of heaven, the east and the west. The motion of the sun in the ecliptic is the measure of the astronomical year, which contains a little more than 365 days : and in several statues of Janus his fingers (according to Macrobius) were so placed, as to express the number 365.

VOSSIUS, &  
 alii.

Some learned men pretend, that the *Janus* of the Romans was the *Noah* of scripture, and derive his name from the Hebrew *Jajin*, which signifies *wine*, because that patriarch was the first planter of vines. Janus's two faces, according to them, signified his having seen the old world before the deluge, and the new world after it. Others, upon no better foundation than a similitude of names, make him to be *Javan*, the son of Japhet.

Janus had many temples at Rome, scarce any region of the city being without one. Some of them were dedicated to Janus with *two faces*, others to Janus with *four faces* ; tho' they were called simply *Janus*, as appears from the inscription of a medal of Nero, on which the temple of Janus is represented ; which is this :

PACE P. R. TERRA MARIQUE PARTA JANUM CLUSIT.

i. e. *having procured peace to the Roman people both by sea and land, he shut up Janus.*

There were three statues of Janus in the Roman field. The first was at the entrance ; the second in the middle, before the palace of Paulus, and the third at the coming out. The statue in the middle was the most famous of the three, being a kind of *Exchange*, or place where merchants, bankers, and the like, met. Hence Horace says of a man, who had lost his estate by borrowing money at a great interest ;

----- postquam omnis res mea Janum  
 Ad medium fracta est, aliena negotia curo,  
 Excussus propriis.

Sat. 3. lib. ii.  
 ver. 18.

*My whole estate at middle Janus lost,  
 And freed from farther business of my own,  
 An agent now for others I am grown.*

6 M

JAR



Numb. ix.  
10, 11.

2 Maccab.  
xiii. 51.

**JAR or JIAR.** The second month of the Hebrew, ecclesiastical, year, tho' the eighth of the civil. It answers to our April, and consists of but twenty nine days. Upon the tenth day of this month the Jews mourn for the death of Eli the high-priest, and of his two sons Hophni and Phinehas. Those, who could not observe the passover in the month Nisan, were obliged to keep it in the month *Jar*. On the fifteenth of this month God sent a prodigious quantity of quails to the Hebrews in the wilderness; and on the sixteenth the manna began to fall. On the eighteenth began their wheat harvest. On the twenty-third they celebrate a festival, in memory of the purification of the temple by Judas Maccabæus, after he had driven the Syrians out of it. On the twenty-ninth they commemorate the death of the prophet Samuel.

**JASHER (THE BOOK OF).** This is a book, which Joshua mentions, and refers to, in the following passage: *and the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies: is not this written in the book of Jasher?*

Du PIN, Canon of Scripture, B. I. c. iii.

It is difficult to determine what this *book of Jasher*, or *the upright*, is. St Jerom and the Jews believed it to be *Genesis*, or some other book of the Pentateuch, wherein God foretold he would do wonderful things in favour of his people. Huetius supposes, it was a book of morality, in which it was said, that God would subvert the course of nature, in favour of those, who put their trust in him. Others pretend, it was publick annals, or records, which were stiled *justice*, or *upright*, because they contained a faithful account of the history of the Israelites. Grotius believes, that this book was nothing else but a song, made to celebrate this miracle and this victory. This seems the more probable opinion, because the words, cited by Joshua as taken from this work, *Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon*, are such poetical expressions, as do not suit with historical memoirs. Besides that, in the 2d book of *Samuel* (i. 18.) mention is made of a book under the same title, on account of a song made on the death of Saul and Jonathan.

C. xxvii. intitled the *Ant.*

SALE'S *Koran*, Prelim. Disc. p. 79.

**Al JASSASA.** [*Arab.*] The *Spy*. So the Mohammedans call a *beast*, whose appearance will be one sign of the approach of the day of judgment. It is said in the *Koran*; *When the sentence shall be ready to fall upon them, we will cause a beast to come forth unto them out of the earth, which shall speak unto them.* The Mohammedans believe that this beast will make his appearance in the temple of Mecca, or on mount Safa, or in the territory of Tayef. She is to be sixty feet high, or, according to some, as high as the clouds. She is to appear for three days, and to shew but a third part of her body. They describe this monster, as to her form, to be a compound of various species, having the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a stag, the neck of an ostrich, the breast of a lion, the back of a cat, the tail of a ram, the legs of a camel, the voice of an ass, and the colour of a tiger. She is to bring with her the rod of Moses, and the seal of Solomon; and, being so swift that no one can overtake her, will with the first strike all the believers on the face, and mark them with the word *Mûmen*, i. e. *believer*; and with the latter will mark the unbelievers, on the face likewise, with the word *Câfer*, i. e. *infidel*, that every person may be known, at the day of judgment, for what he really is. The same beast is to demonstrate the vanity of all religions except the Musulman, and to speak Arabic. — This idle tale seems to be the result of a confused idea of the beast in the Apocalypse.

C. xiii.

BARONIUS.  
BELLARMIN.  
MAIM-  
BOURG.

**ICONOCLASTS.** *Image-Breakers.* In Ecclesiastical History, are those persons, who, in the VIIIth century, opposed *image-worship*. Sarentapechis, a Jew, had persuaded Ezide, King of the Arabians, to remove the images of the saints out of the Christian churches. Some time after, one Bazere, born of Christian parents, but becoming a Mohammedan, in Syria, where he was a slave, insinuated himself so far into the favour of the Emperor Leo Isauricus, that that prince, by the persuasion of Bazere, and some other Jews, who had predicted his advancement to the empire, declared against the use of images, ordering the statue of Jesus Christ, which was placed over one of the gates of the city of Constantinople, to be thrown down. This occasioning a tumult, the emperor issued a proclamation, in which he abolished the use of images, and threatened the worshippers with severe punishments:



ments : nor could the solicitations of Germanus the patriarch, and other Bishops, influence him to restore them. This was about the year 726. Constantine, his son and successor, prohibited praying to saints, or the blessed Virgin, and derided the Popes Stephen III, and Paul I, who would have dissuaded him from it. He assembled a council, in which his proceedings were approved ; but this council was condemned at Rome. The IId council of Nice, in the year 787, decreed that the images of Jesus Christ, and of the saints should be restored, that Christians might be the more powerfully moved to the imitation of their virtues.

Spanheim accounts for the origin of *Image-worship* somewhat differently. He says that the Emperor Philip, and John Patriarch of Constantinople, having rejected the VIth general council against the *Monothelites*, took away the pictures of the Fathers of that and the former councils, hung up by the Emperor Justinian in the portico of St Sophia : whereupon the Pope, in a synod held at Rome, ordered the like images to be placed in St Peter's church, and thenceforth worshipped, their use having been till that time barely historical.

History of  
Images.

The French, German, and northern churches, abhorred Image-worship, as is plain from a capitular of Charlemagne against images, and the acts of the synod of Francfort, under that prince ; who also wrote four books to Pope Adrian against Image-worship, and the decrees of the IId council of Nice. It was also opposed by the succeeding emperors, and by the churches of Italy, Germany, France, and Britain. See IMAGES.

ICOXUS. The name of a religious sect in Japan. The founder of this sect, tho' in reality a vitious person, yet, under the disguise of a grave and modest deportment, gained such an universal reputation for sanctity of manners, that, whenever he appeared in public, the people would throw themselves at his feet, begging remission of their sins. His superstitious admirers celebrate his festival every year, and multitudes from all parts of the vast empire of Japan assemble together upon this solemn occasion. They fondly imagine, that whoever sets foot first in his temple, will be entitled to some peculiar blessings ; for which reason there is an excessive crowd at the doors by break of day, and the moment they are opened, every one is so eager to be foremost, that several are pressed to death in the crowd. Some bigots are even so zealous as to lay themselves all along in the entrance to the temple, on purpose to be trampled on, and crushed to pieces, by such as press forward to gain admittance.

Relig. Cerem.  
T. IV.

IDOLATERS. Those, who *worship idols*, or false gods. The word *idolatry* is of Greek original, and compounded of εἰδῶλον an *image*, and λατρεύειν to *serve*. Suidas defines an *idol* to be *the imitation or representation of things that are not, as Tritons, Sphinxes, and Centaurs*. St Paul understands the word in the same sense, where he says ; *We know that an idol is nothing in the world, and that there is none other God but one*. IDOLS, therefore, are, whatever the human mind places in the room of God, whether they be the creatures of God and of nature, or the workmanship of mens own hands. Hence *idolatry*, or the worship of idols, may be distinguished into two sorts. By the first, men adore the works of God, the sun, the moon, the stars, the angels, the dæmons, men, and animals : by the second, men adore the work of their own hands, as statues, pictures, and the like. To these two kinds of idolatry may be added a third ; namely that, by which men have sometimes worshipped the true God under sensible figures or representations. Thus the Israelites adored God under the figure of a calf.

TERTULLI  
de Idolat.  
c. iii.

1 Cor. viii. 4.

Some authors make idolatry to be more antient than the deluge, and believe that it began in the time of Enos ; for which they cite the last verse of the ivth chapter of Genesis, where it is said (according to our version) *Then began men to call upon the name of the Lord* ; but which these authors render, *Then began men to profane the name of the Lord* ; i. e. to corrupt the worship of God by idolatry. At this time (Maimonides tells us) men began to study the motions of the heavenly bodies, and from thence were led to think, that they were the ministers of God in the government of the world. This induced them to praise, honour, and at last to adore the stars, as his officers or substitutes : and, upon this foundation, they erected temples, and offered sacrifices to the heavenly bodies. This opinion is built upon a supposition, that the aforementioned version of the words of Moses is the true rendering.

JURIEU,  
Hist. des Dog-  
mes, &c. P.  
III. c. ii.  
MAIMO-  
NIDES.  
JARCHI.  
SELDEN, &c.  
De Idolol.  
lib. i.

Others



CYRILL.  
ALEX. lib. iii.  
adv. Julian.

Others are of opinion, that idolatry did not begin till after the deluge, and that it had its rise in Babylon, where divine honours were first paid to Jupiter Belus. If this be the truth of the case, it may not be improbable, that the Idolatry and Polytheism after the deluge might spring from the impiety and atheism before the deluge: for, it being natural for men to pass from one extreme to another, those, who lived immediately after the deluge, and had been, as it were, witnesses of that punishment inflicted on atheism and impiety, might by ignorance be led to superstition; and, for fear of relapsing into atheism, which had destroyed the world, might set up the worship of an infinite number of gods. This is not to be understood of Noah himself, and his sons Shem, Ham, and Japhet, who must be supposed to have had the knowledge of the true God; but of their descendants, upon the division of tongues, and the dispersion of the people.

Biblioth.  
lib. i.

C. xxxi. ver.  
26.

However it be, as to the origin of idolatry; it seems clear, that the *stars* were the first objects of idolatrous worship; and that on account of their beauty, their influence on the productions of the earth, and the regularity of their motions. Diodorus Siculus tells us, that 'men, having cast their eyes up to heaven, were filled with admiration, and took the stars for immortal gods, and especially worshipped the sun and the moon, calling the former Osiris, and the latter Isis.' This was likewise the opinion of Plato, and his followers. The very antient book of Job affords a confirmation of this truth: for Job, willing to clear himself of all imputations, and among others of idolatry, says; *If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand, &c.*

Josh. xxiv. 2.

After the flood, idolatry soon became the prevailing religion of all the world; for wherever we cast our eyes from after the time of Abraham, we see scarce any thing but false worship and idolatry in the world. Abraham's forefathers, and Abraham himself for a time, were Idolaters; as appears from scripture: *Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nahor, and they served other gods.*

*For the Pagan gods, or objects of idolatrous worship, see GODS.*

The Hebrews had no Idolatry peculiar to themselves, but imitated the superstition of other nations. Thus, in Egypt they worshipped the gods of the Egyptians, and in Palestine the gods of the Phœnicians and Syrians. Under the government of the Judges, they often relapsed into Idolatry; to punish them for which, God gave them into the hands of their enemies. Gideon's *Ephod* and Micah's *Teraphim* are remarkable instances of Israelitish idolatry. See *EPHOD* and *TERAPHIM*.

Under the government of Samuel, Saul, and David, there was little or no idolatry in Israel. Solomon was the first Hebrew king, who, in complaisance to his foreign wives, built temples, and offered incense to strange gods. Jeroboam, the son of Nebat, who succeeded him in the greatest part of his dominions, set up golden calves at Dan and Beth-el. Under the reign of Ahaz, this disorder was at its height, occasioned by Jezabel the wife of Ahaz, who did all she could to destroy the worship of the true God, by driving away and persecuting his prophets. God therefore, incensed at the sins and idolatry of the ten tribes, abandoned them to the kings of Assyria and Chaldæa, who transplanted them beyond the Euphrates, from whence they never returned. The people of Judah were no less corrupted. The prophets give a terrible description of their idolatrous practices and abominations committed on the high-places, and in the groves consecrated to idols. They were punished after the same manner, tho' not so severely, as the ten tribes, being led into captivity several times, from which at last they returned, and were settled in the land of Judea; after which we hear no more of their Idolatry.

The preaching of the *Christian Religion*, wherever it prevailed, entirely rooted out Idolatry, or the worship of false gods; which is now confined to those countries and nations, where the sound of the gospel has not reached. The Mohammedan religion, it is true, is built upon the worship of one God: but it is plainly a jumble of Judaism and Christianity, with a mixture of the extravagant conceits of the impostor Mohammed. It must not be forgotten, that the *Protestant Christians* charge the *Romanists* with paying an idolatrous kind of worship to the pictures or images of saints and martyrs. See *IMAGES*.

IDOLS. See IDOLATERS.

JEBIS



**JEBIS** or **JEBISU**. One of the gods, or *Sins*, of the Japanese. They relate, that Jebis, having lost the esteem, which his elder brother *Tenho-dai-sin* once had for him, was banished, and confined to a certain island. This circumstance has some conformity with what is related of the Grecian Neptune. Indeed, Jebis may be considered as the *Neptune* of the Japanese; for he is worshipped as well by the fishermen, as by the merchants; for which reason he is represented sitting upon a rock near the sea shore, with an angling rod or line in one hand, and a fish in the other.

KÆMPFER,  
Hist. Japan.  
B. III. c. iii.

**JEFUMI**. So the Japanese call an annual custom among them, of trampling under foot a crucifix, and an image of the blessed Virgin Mary. This they do out of an inveterate hatred to, and abhorrence of, Christianity. This impious ceremony is performed in the following manner. Towards the close of every year, certain inquisitors go from house to house, and enter the names of all the inhabitants in a book; after which they oblige every individual person, without distinction of age or sex, in each family, to appear before them, and to give the above-mentioned demonstration that they are no Christians. The inquisitors perform the same ceremony among themselves, after the rest have complied with it.

KÆMPFER,  
Hist. Japan.  
B. IV. c. 3.

**JEHOVAH**. One of the names of **GOD**, in the scripture. This name was not revealed before the time of Moses. *I appeared to Abraham, to Isaac, and to Jacob, (says God) by the name of God Almighty; but by my name JEHOVAH I was not known to them.* Jehovah signifies *he who subsists of himself, and gives being to others.* This name of God is differently expressed by different authors. Sancho-niathon writes *Jevo*: Macrobius, Diodorus Siculus, Clemens Alexandrinus, Jerom, and Origen, pronounce *Jao*: Epiphanius, Theodoret, and the Samaritans, *Jabé* or *Javé*. We find likewise in the antients, *Jaboh, Javo, Jaou, Jaod*. The Moors call their god *Juba*, whom some believe to be the same as *Jehovah*. The Latins, in all probability, took their *Jovis* or *Jovis pater* from *Jehovah*.

Exod. vi. 3.

The Jews, after the Babylonish captivity, out of an excessive and superstitious veneration for this holy name, left off the custom of pronouncing it, and thereby forgot the true pronunciation of it. The LXX generally renders it *Kύριος the Lord*. Origen, Jerom, and Eusebius, tell us, that, in their time, the Jews left the name *Jehovah*, in their copies, written in Samaritan characters, instead of the common Hebrew or Chaldee; lest strangers, who were not unacquainted with the Chaldee language, should discover and misapply it. These precautions however did not prevent its being frequently misapplied to superstitious uses. Clemens Alexandrinus relates, that those Egyptians, who were permitted to enter into the temple of the Sun, carried the name *Jaou* about with them. Trallian gives us some magic verses against the gout, in which was the name of *Jas* or *Jaath*.

EUSEB. in  
Chronico ad  
474<sup>o</sup>.

Strom. lib. v.

The Jews call this name of God the *Tetragrammaton*, or the name with *four letters*, and believe that whoever knows the true pronunciation of it cannot fail of being heard by God. Simon the Just (they say) was the last, who was acquainted with it. After his death, the number of the prophane increasing greatly, and they abusing this divine name, others forbore to pronounce it at all, and substituted in the room of it another composed of twelve letters, which the high-priest pronounced, when he gave the blessing to the people. The Jews never mention the name *Jehovah*, but say instead of it *Adonai* or *Elohim*, as often as they read or pray. They make a scruple of even trying to pronounce it, and pretend that the angels have not this liberty. They tell us, that Moses performed all his miracles, by virtue of the name of Jehovah, engraved on a rod. They add, that we might be able to do as much, if we could come at the perfect pronunciation of this name: and they flatter themselves, that the Messiah, at his coming into the world, will teach them this mighty secret.

DRUS. de  
nom. Tetra-  
gram. c. x.

The Pagans seems to have had some knowledge of this great, ineffable, name. Upon the frontispiece of a temple at *Delphi* was read this inscription, *Thou art*. The Egyptians upon one of theirs put, *I am*. The Heathens had certain names of their gods, which they did not venture to pronounce. Lucan says, the earth would have trembled, had any one pronounced them:

EUSEB. Præp.  
Evang. lib. xi.  
c. 11.



Lib. vi. ver.  
744.

- - - - - paretis ? an ille  
Compellendus erit, quo nunquam terra vocato  
Non concussa tremit.

- - - - - am I, ye furies, yet obey'd ?  
Or must I call your master to my aid ?  
At whose dread name the trembling furies quake,  
Hell stands abash'd, and earth's foundations shake.

Rowe.

The Cabbalists find several mysteries in the letters, which compose this adorable name. *Jod*, which is the first, denotes the *thought* or *idea* of God ; and the *He*, which is the last of the four letters, denotes the *unity* of the divine nature. The other names and surnames of the Deity (say they) are ranged about this, like officers and soldiers about their King and General ; and it is by the sovereign authority of this name, that God governs the world.

D'HERBE-  
LOT, Bibl.  
Orient.  
p. 460.

The Mussulmen frequently make use of the name *Hou*, which has almost the same signification as *Jehovah*, that is, *He, who is*. They place this name at the beginning of their letters patent, rescripts, passports, and the like ; and there are some, who repeat it so often, and with so much vehemence, in their prayers, that at last they fall into a kind of fits, which they call extasies.

KÆMPFER,  
Hist. Jap.  
B. III. c. vi.

JEMMA. The judge of Hell, according to the Japanese theology. He beholds, they say, in a large looking-glass, all the most secret transactions of men. Notwithstanding that he is almost inexorable, yet, if the priests make intercession to the god Amidas for the sinner, and the relations of the deceased contribute by their liberal offerings to the efficacy of their prayers, Jemma will be prevailed upon to mitigate their punishment, and send them into the world again, before the time allotted for their chastisement is fully expired.

Embassies of  
the Dutch to  
Japan.

Jemma has a pagod consecrated to him at a small distance from Miaco, situated in a pleasant grotto. His figure is monstrous and formidable, suitable to his function and gloomy habitation. Two large images, representing infernal spirits, stand on each hand of him. The walls are embellished with frightful pictures of all the torments, which the wicked undergo in hell. This pagod is prodigiously crowded by the people, who resort to it from all parts, with oblations and money in their hands, to redeem their souls from the torments prepared by this infernal judge.

OLEARIUS.  
MANDESLO,  
T. II.

JENTIVES. The name of a sect of Heathens in the East-Indies, particularly in the kingdom of Golconda. They believe a God, and the immortality of the soul ; and they hold a *Metempsychosis*, or transmigration of souls, and therefore never shed the blood of animals, for fear of killing their father, or any of their friends.

Jer. i. 1.

JEREMIAH (THE PROPHECY OF). A canonical book of the Old Testament. This divine writer was of the race of the priests, the son of Hilkiah, of Anathoth, in the tribe of Benjamin. He was called to the prophetic office, when he was very young, about the thirteenth year of Josiah, and continued in the discharge of it above forty years. He was not carried captive to Babylon with the other Jews, but remained in Judea, to lament the desolation of his country. He was afterwards a prisoner in Egypt, with his disciple Baruch, where it is supposed he died in a very advanced age. Some of the Christian Fathers tell us, he was stoned to death by the Jews for preaching against their idolatry ; and some say, he was put to death by Pharaoh Hophra, because of his prophecy against him.

Part of the prophecy of Jeremiah relates to the time after the captivity of Israel, and before that of Judah, from the first chapter to the forty-fourth ; and part of it was in the time of the latter captivity, from the forty-fourth chapter to the end. The prophet lays open the sins of the kingdom of Judah with great freedom and boldness, and reminds them of the severe judgments, which had befallen the ten tribes for the same offences : he passionately laments their misfortune, and recommends a speedy reformation to them. Afterwards he predicts the grievous calamities that were approaching, particularly the seventy years captivity in Chaldaea. He likewise foretels their deliverance and happy return, and the recompence, which

Babylon,



Babylon, Moab, and other enemies of the Jews, should meet with in due time. There are likewise several intimations in this prophecy concerning the kingdom of the Messiah; also several remarkable visions and types, and historical passages relating to those times.

The fifty-second chapter does not belong to the prophecy of Jeremiah, which concludes, at the end of the fifty-first chapter, with these words; *Thus far are the words of Jeremiah*. The last, or 52d chapter (which probably was added by Ezra) contains a narrative of the taking of Jerusalem, and of what happened during the captivity of the Jews in Babylon, to the death of Jechonias. St Jerom has observed upon this prophet, that his stile is more easy than that of Isaiah and Hosea; that he retains something of the rusticity of the village, where he was born; but that he is very learned and majestic, and equal to those two prophets in the sense of his prophecy.

The Alexandrian chronicle relates, that Jeremiah, being in Egypt, prophesied to the Egyptian priests, that their idols would be overthrown by an earthquake, when the Saviour of the world should be born, and lying in a manger; for which reason they had from that time a virgin represented with a child lying in a manger, and paid divine honours to him. The chronicle adds, that Alexander the Great, going one day to this prophet's tomb, and being informed of what he had foretold concerning his person and conquests, ordered his body to be removed to Alexandria, and a magnificent monument to be erected over him. Chron. Pasch. p. 156.

**JESUITS.** A most famous religious order in the Romish Church. Their founder was Inigo, or Ignatius Loyola, who was born, in 1491, in the province of Guipuscoa in Spain. He was bred up in the court of Ferdinand, King of Spain. In his youth, he discovered a martial disposition, and signalized himself in the siege of Pampelona, where he was wounded, and taken prisoner by the French. During his confinement and illness, he read some books of piety, which occasioned his first resolution of devoting himself wholly to God. As soon as he was cured, he undertook a pilgrimage to our lady of Montserrat in Catalonia, where he dedicated himself to the virgin, and took a resolution to travel to Jerusalem. It is believed he here wrote his *spiritual exercises*, which he afterwards published at Rome in 1548. He arrived at Jerusalem, Sept. 4. 1523, where he visited the holy places, and performed all the pious exercises of a pilgrim. Being returned to Spain, he began to study Grammar at Barcelona, and afterwards went through his courses of Philosophy and Divinity at Alcalá. Ignatius had then four companions, who were all clothed like himself in a brown woolen habit, and applied themselves to the same exercises. His fame increasing, the number of those, who came to hear his instructions, increased likewise. This giving umbrage to the inquisitors of the city of Alcalá, he was taken up, and imprisoned, by order of the grand vicar; but was soon released, with an injunction to go clothed like the other scholars, and to abstain from talking to the people concerning religion, till he had studied four years in Divinity. Upon this he retired to Salamanca, where he continued to discourse both in public and private upon moral subjects. Here he was again imprisoned, upon an information of the Dominicans against him. Being released, he resolved to quit Spain, and go to Paris, with a firm resolution to apply himself closely to study in that city. Du Pin, Eccles. Hist. of the XVIth Cent. B. IV. c. xi.

Ignatius Loyola came to Paris in February, 1528. His extreme poverty forced him to have recourse to the charity of the French, and of foreigners; by which means he was enabled to prosecute his studies. But his zeal drew troubles upon him at Paris likewise: for he was accused to the inquisitor of attempting to preach, and overturning the discipline of St Barbara's college, where he studied. But he got over this difficulty, and, having gone through his courses of Philosophy and Divinity, he formed a little society of ten men, who engaged in a vow along with him. They professed to renounce the good things of this world, to live in poverty, and to preach the gospel to infidels. In 1535, Ignatius, falling sick, was advised by his physician to breathe his native air. Having staid some time in Spain, he embarked for Venice, which was the appointed rendezvous of his companions. Here they met in the habit of pilgrims, intending to travel to Jerusalem: but, a war breaking out between the Turks and Venetians, they could not find an opportunity of going into the Levant. Here Ignatius, and two more, were deputed to go to Rome, to offer their service to the Pope. Upon the road, Ignatius, they say, had a vision, in which



which he saw JESUS bearing his cross, who said to him, *I will be favourable to thee at Rome.* His other companions quickly joined him in that city, where they continued their usual exercises of instructing and preaching. Then Ignatius formed the design of founding a new order. After many deliberations, it was agreed, to add to the three ordinary vows of chastity, poverty, and obedience, a fourth, which was, to go into all countries, christian or infidel, whither the Pope should please to send them. In consequence of this last vow, Xavier, one of Ignatius's companions, was sent into the Indies, to preach the gospel.

In 1540, Pope Paul III gave them a Bull, by which he approved this new order, which desired to be called *The society of Jesus*; giving them a power to make statutes, as they should judge convenient. Ignatius was created General of the order; which in a short time spread over all the countries of the world, whither Ignatius sent his companions, whilst he staid at Rome, from whence he governed the whole society. He kept his post of General to his death, which happened July 31, 1555.

The JESUITS assume neither the name, quality, nor way of living, of Monks. They call themselves an *order of priests*, and differ in nothing from other churchmen, in their habit, or manner of life. The end of their institution is the salvation of souls: they preach, instruct youth, read lectures, and dispute and write against heretics. They recite no regular office in the choir. The entire society is composed of four sorts of members; *novices, scholars, spiritual and temporal coadjutors, and professed members.* The *novices* continue so two years; after which they are admitted to make three simple vows, in the presence of their superiors. The *scholars* add some spiritual exercises to their studies. The *spiritual coadjutors* assist the *professed members*, and perform the same functions. The *temporal coadjutors* make the simple vows, and take care of the temporal affairs of the society. The *professed members* make four solemn vows. They have *professed houses* for the professed members and their coadjutors, *colleges* for scholars, and *houses of probation* for novices. They are governed by a General, who has four assistants, and appoints rectors, superiors of houses, provincials, visitors, and commissaries.

It is surprizing how much this order increased in a short time. In 1543, the Jesuits were in all but eighty: in 1545, they had ten houses: in 1549, they had two provinces, one in Spain, and the other in Portugal. In 1556, when Ignatius died, they had twelve provinces: in 1608, they had twenty nine provinces, two vice-provinces, twenty one professed houses, two hundred ninety three colleges, thirty three houses of probation, and ten thousand five hundred and eighty one Jesuits. In the catalogue, printed at Rome in 1709, they reckon thirty five provinces, two vice-provinces, thirty three professed houses, five hundred and seventy eight colleges, forty eight houses of probation, eighty eight seminaries, one hundred and sixty residences, one hundred and six missions, and, in all, seventeen thousand six hundred and fifty five Jesuits.

But, notwithstanding this vast increase of the order, the Jesuits met with considerable opposition, at their first establishment, in several places. At Saragosa, in Spain, the populace rising upon them, they were obliged to quit the town; whither however they returned soon after. But the greatest opposition the society met with, was in France. St Ignatius having recommended the Jesuits of France to the Cardinal of Lorraine, that Cardinal procured them letters patent from King Henry II in 1550, approving their establishment in France. But this was opposed by the parliament of Paris, which refused to register the king's letter. At the same time the Faculty of Divinity of Paris made a famous declaration against the Jesuits, in which they set forth, that 'this society, which arrogated to its self the appellation of JESUS, was a great prejudice to the regular clergy and ordinaries, and the privileges of the university; that they seemed to them to violate the honour of the monastic state, and to enervate the pious practice of abstinences, ceremonies, and austerities; that they disturbed both the ecclesiastical and temporal polity, and occasioned dissensions and complaints among the people.' After this declaration, the Jesuits desisted from all farther attempts towards an establishment, during the reign of Henry II. In 1560, under Francis II, the parliament and Bishops consented to their establishment in France under these restrictions; 'that they should not exercise episcopal jurisdiction, nor preach, without consent of the Bishop, nor administer any of the sacraments without express leave of the parish priest; that they should not read or interpret the holy scriptures, in public or private, without



without the approbation of the Faculties of Divinity, and the universities; that they should not receive into their society any *Professed Religious* of other orders; that they should make no new Constitutions, nor alter those already made; and that they should assume another name than that of *Jesus* or *Jesuits*. The society, being received in France upon these conditions, opened their college at Clermont, and began publicly to teach, and read lectures. This was vigorously opposed by the university of Paris, and the Jesuits were silenced by order of the court. Afterwards both parties were ordered to lay the merits of their cause before the king's council, who, upon hearing the matter, permitted the Jesuits to continue their lectures.

In 1594, when Henry IV made his entrance again into Paris, the university thought this a favourable opportunity, and presented a petition to the parliament, desiring that the Jesuits might be banished. This, together with John Chastel's attempt upon the king's person, procured a decree of banishment against them, and they were accordingly expelled the kingdom in 1594. But, in 1603, that prince, at their earnest solicitation, gave them letters of re-establishment for certain cities in France, and no others. But they soon obtained leave to make other settlements, and at last got into Paris again, and were re-settled in their college by letters patent, in 1606.

The order of *Jesuits* has rendered itself very considerable by its missions into the Indies, and by its other employments relating to the sciences and the education of youth. With respect to the latter, it is commonly thought, that the sagacity of these fathers, in discovering the talent of a young student, has not a little contributed to the figure their order has made in the world. The story of Clavius is very well known: he was entered in a college of Jesuits, and, after having been tried at several parts of learning, was upon the point of being dismissed as a hopeless block-head; when one of the fathers took it into his head to make an essay of his parts in Geometry, which hit his genius so luckily, that he afterwards became one of the greatest Mathematicians of the age.

Many authors have written of the intrigues and policies of the Jesuits: but nothing so fully discovers them, as a little book, called *Secreta Monita Societatis Jesu*, that is, *The secret instructions of the Jesuits*. It consists of private admonitions, or instructions, for promoting the interests of the order; which are lodged in the hands of the superiors, and by them communicated only to a few of the professors, under the strictest ties of secrecy. It is a master-piece of religious policy, consisting of seventeen chapters, of which I shall give a brief account.

Printed in  
Latin and  
English, at  
London,  
1723.

The title of the *first* chapter is; *How the society must behave themselves, when they begin any new foundation*. Upon this occasion, they are to distinguish themselves by the excess of their charity and humility, in discharging the meanest offices in the hospitals, and in visiting the poor, the sick, and the prisoners. They are to excite the liberality of well-disposed persons, by receiving the most inconsiderable alms, and bestowing them on other objects. They are all to breathe the same spirit, and to observe the same exterior behaviour. At their first settlement, they are to be cautious of purchasing lands, and, if they do buy any, it is to be done in the name of some faithful and trusty friend. And, to give a more colourable gloss to their appearance of poverty, the purchases, adjacent to the places where colleges are founded, must be assigned to colleges at a distance; by which means princes and magistrates will never attain to a certain knowledge of what the revenues of the society amount to. Colleges are to be founded only in opulent cities, because our Saviour made his principal residence in the metropolis of Judea. In every province, none but the principal is to be apprized of the real value of the society's revenues; and what is contained in the treasury at Rome must always be kept as an inviolable secret. They are publicly to profess their disinterestedness, and that they undertake the instruction of youth, without respect of persons, or view of reward.

The *second* chapter instructs them, *how they must deport themselves, so as to gain and preserve a familiarity with princes, noblemen, and persons of the greatest distinction*. For this purpose, they are to wink at their vices: if a prince is inclined to contract a marriage with one of his near relations or kindred, they are to encourage him in it, by giving him hopes of obtaining for him a dispensation from the Pope: if he engages in any enterprize, which is not equally approved by all his nobility, the Jesuits are to urge and excite him to proceed, and to dissuade his courtiers from opposing him. They are to worm themselves, by the interest of others, into honourable embassies to foreign courts; which may give them an opportunity of recom-



recommending themselves and their society. They are to curry favour, by small presents and many offices of piety, with the minions and domestics of princes and noblemen, in order to get intelligence of the bent of their masters humours and inclinations. The same address and artifices are to be used with the bed-chamber women of princesses and ladies of quality. In directing the consciences of great men, they are to follow the opinion of those, who allow the greatest latitude, in opposition to that of other religious orders. They are to instil into the people a notion that this society has a far greater power of absolving, dispensing, and the like, than other orders; and they are to invite persons to hear their sermons, theses, and declamations. They are to use proper methods to get at the knowledge of the animosities that arise among great men, that they may have a finger in reconciling their differences.

In the *third* chapter they are taught *how to behave towards those, who are at the helm of affairs, and such persons as are in a capacity of being serviceable to the society.* The authority, wisdom, and advice of such persons, are to be courted, and their favour solicited against all who oppose the society. Bishops, prelates, and other superior ecclesiastics, are to be importuned only for such things as shall appear necessary. In places, where the clergy are most predominant, as in Germany, Poland, &c. they must be addressed with the profoundest respect, that, by their influence and the prince's authority, monasteries, priories, and other religious places, may be drawn into the clutches of the society. When Bishops or princes found colleges or parochial churches, the Jesuits are to endeavour by all means to obtain the government of them. They are upon all occasions highly to care and court the Bishops, and to entertain them, when they pass by their colleges.

The *fourth* chapter contains *The chief things to be recommended to preachers and confessors of noblemen.* In directing princes and great men, they must seem to have nothing else in view but the promotion of God's glory. They must often inculcate into them, that honours and preferments should always be conferred according to the rules of justice: they must solemnly protest, that publick affairs are what they with reluctance interfere in, and that the duty of their office often obliges them to speak such truths as they would otherwise omit: they must recommend to their favour, for public employments, such persons as are sincere friends to the order. They are to soothe princes, and never to give them the least offence in their sermons, or private conversations. They are seldom or never to accept of small presents for their own use, but rather to recommend the necessities of the province, or college. At home, they are to be content with chambers plainly furnished, and to appear abroad in a modest and decent garb.

The *fifth* chapter teaches them, *what kind of conduct is to be observed towards such religious persons, as are employed in the same ecclesiastical functions with themselves.* They are to take proper opportunities to convince princes, and others in authority, that their order contains the perfection of all others, excepting only their cant and outward austerity of life and dress. They are to descant upon, and point out, the defects of other religious orders, but always with a seeming reluctance and concern. They must use their utmost efforts against those, who attempt setting up schools for the education of youth, by representing to persons in authority, that no society, but that of the Jesuits, is qualified for the discharge of so important an office.

The *sixth* chapter treats of *the methods of inducing rich widows to be liberal to the society.* For the managing this affair, such members only are to be chosen, as are advanced in age, of a lively complexion, and an agreeable conversation: these are frequently to visit such widows, to lay before them the good works and merits of the society, and to recommend confessors to them, who must admonish them to persevere in the state of widowhood. Care must be taken likewise to remove such servants from them, as are not well-wishers to the society. The confessor must manage matters so, that the widow may have such faith in him, as to do nothing without his advice. He is, now and then, artfully to propose to her some match, which he knows she has an aversion to, as this will help to confirm her in a state of widowhood. When he has gained this point, he is to recommend to her a spiritual life, and a vow of chastity, and to excite her to the performance of good works, especially acts of charity: this, by the management of her ghostly father, may turn to the benefit and emolument of the society.

The



The *seventh* chapter lets us know, *how such widows are to be secured, and how their effects are to be disposed of.* They are to be exhorted to lay somewhat apart, out of their abundance, for the honour of Christ, and the blessed Virgin, or their patron Saint, and to renew their vow of chastity twice every year. They are to be frequently visited, and entertained with spiritual discourses: they must not be treated with too much severity in confession: they must be kept from visiting the churches of other religious orders. To prevail on such widows to dispose of what they have in favour of the society, they must be often put in mind of the several instances of widows, who thus in a short time became saints; and they must be apprized that the society will not fail to use it's interest at the court of Rome for the obtaining their canonization. They must be instructed not to bestow any alms without the knowledge and approbation of their confessor. He must prevent ecclesiastics of other orders, from visiting, or entering into familiarity with them, by crying up the society as infinitely superior to all other orders. He is to persuade them to pay small pensions and contributions towards the yearly support of colleges and professed houses. When any such widow is seized with sickness, if she has not already made over her estate to the society, her confessor must represent to her the poverty of most of the colleges, and persuade her that a liberality to the order will lay a certain foundation for her eternal happiness. But, because less is to be expected from such widows, as educate their children for the business of the world, therefore

The *eighth* chapter shews, *how the children of widows are to be treated, that they may be brought to embrace a religious life.* The mothers must be instructed to use them with harshness and severity even from their cradles. The daughters must be denied the common dress and ornaments of their sex, and kept close to mortification and prayer; that they may be glad to take refuge in a monastery, from the severe treatment of their mothers. The sons must be occasionally introduced into the colleges, and every thing be shewn them with the best face, to invite them to enter into the order. Tutors must be provided for them who are attached to the interests of the society, or they may be sent to some distant colleges, under the notion of keeping them closer to their studies, where the members may artfully work upon their dispositions.

In the *ninth* chapter are prescribed *The methods of increasing the revenues of the colleges.* To this end, none are to be admitted, if it can well be prevented, to their last degree, as long as they have any expectation of an estate falling to them. The poverty of the professors is frequently, and in all places, to be published. Confessors must sift out of their penitents, what family, relations, friends, and effects belong to them, and discover, if possible, what disposition they have made, or intend to make, of their estates, which they must endeavour to turn in favour of the society. The better to convince the world of the society's poverty, the superiors are directed to borrow money on bond, of some rich persons who are their friends, and, when it is due, defer the payment thereof. The society likewise may traffick under the borrowed names of some rich merchants, their friends, but never without a prospect of certain and abundant gain. In whatever places the members reside, they must provide a physician, who is firm to the interest of the society, by whom they may be recommended, and called in, to the sick, especially such as are past hopes of recovery. Lastly, Women, who complain of the vices and ill-humours of their husbands, must be instructed secretly to withdraw a sum of money, that, by making an offering thereof to God, they may expiate the crimes of their sinful help-mates.

The *tenth* chapter treats of *the private rigour of discipline in the society.* Such persons, as alienate the female devotees, or other persons, from the churches of the Jesuits, or withdraw alms to other churches or orders, or, in the disposition of their effects, shew a greater affection to their near relations, than to the society, are to be discarded as enemies of the order: but some other pretence must be alleged for their expulsion.

In the *eleventh* chapter are laid down *rules for the behaviour of the members towards those who are expelled the society.* They must be prevailed upon, if possible, before they are dismissed, to give it under their hands, and swear, that they will not, directly or indirectly, write or speak any thing to the disadvantage of the order: besides, the superiors are to keep upon record the vices and failings, which they have revealed in confession: which may be produced against them, if ever they give  
occasion



occasion, as a handle to prevent their promotion: The expulsion of such persons, and the pretences for it, must immediately be notified to all the colleges, and no member must correspond with them upon any account. It must be industriously propagated, that the society never lops off a sound member, nor expels any without sufficient reason. All the vices of such persons are to be magnified, and their virtues depreciated, by subtle insinuations, and doubtful expressions.

The *twelfth* chapter lets us know, *who should be kept, and favoured in the society.* These are, in general, all such as consult the temporal interests of the order, *viz.* Confessors of princes and noblemen, of widows, and rich female devotees; preachers, professors, and whoever are privy to these secret instructions. Those persons, who are distinguished for their parts, nobility, or riches, are to be highly caressed, especially if they have given proofs of a sincere affection to the society. Particular respect is to be shewed to those, who have allured any youths into the society.

The *thirteenth* chapter teaches the members, *how to pick out young men to be admitted into the society, and in what manner to retain them.* They must make choice of such as are of a good genius, an agreeable personage, or a noble family. It must be insinuated to such youths, how acceptable an offering it is to the Almighty, when any one dedicates himself to his service, especially in the society of his son. They must be allured by little presents, and indulgencies suitable to their age, and be entertained, at proper opportunities, in the colleges and gardens. On other occasions, they must be terrified with denunciations of eternal punishment, unless they accept of the heavenly invitation. They must be strictly cautioned not to make the least discovery of their call to their relations or friends, till they are become one of the society.

The *fourteenth* chapter treats of *reserved cases, and causes of dismissal from the society.* These are, in general, all crimes against God, and all offences against the interest and honour of the society. If two members have carnally sinned, the first who discovers it is to be retained, and the other expelled: but he that is retained is to be mortified and plagued with such intolerable discipline, as may drive him to the commission of some fresh offence, which may afford a good handle for his expulsion. Offenders, before the time of their dismissal, must be treated with the utmost severity, removed from their usual duties, and be found fault with in whatever they do: they must be punished for the slightest offences, and be discountenanced upon all occasions.

The *fifteenth* chapter treats of their *conduct towards nuns, and female devotees.* They are to curry favour with the principal monasteries, the rich abbesses being very capable of being serviceable to the society. But the female devotees must be forbid frequenting the nunneries, lest they be taken with that kind of life, and the society be disappointed in their expectations of what they have.

The *sixteenth* chapter teaches them, *in what manner to feign a contempt of riches.* They are, now and then, to refuse some small and trifling alms. Widows, and others, who have given to the society almost all that they possessed, are to be treated with rather more rigour than others, that people may not think they are indulged on account of their liberality to the society.

Lastly, The *seventeenth* chapter instructs them in *the methods of advancing the society.* The members are always to act with unanimity, even in things of trifling concern. They are earnestly to endeavour so to shine in their learning and good example, that other religious, and especially the clergy, may be eclipsed by them. They must entertain the curiosity of princes and great men, with the newest, choicest, and most genuine transcripts that can be procured. They are secretly, and with caution, to foment and heighten the animosities of princes and great men, and, if there appears any likelihood of reconciliation, then as soon as possible to endeavour to be mediators. The nobility and populace must be persuaded into a belief, that the society was instituted by the particular direction of Divine Providence. The members are eagerly to aspire after bishoprics and abbacies, and even the popedom itself. The political schemes of the order must be cunningly varied, according to the different posture of the times. Finally, the society must endeavour to effect *this* at least, that, having got the favour and authority of princes, those, who do not love them, may at least fear them.



How these *secret instructions* first came to light, is uncertain : but we are told, that a Bookseller at Amsterdam bought one of them at Antwerp, among other books, and afterwards reprinted it. A Jesuit, who lived at Amsterdam, being informed that a book was in the press, which concerned the Jesuits, replied, that if it was only the *rules of the society*, he should be under no concern : but being told that it was the *secret instructions* of the order, the good father, shrugging up his shoulders, and knitting his brow, said, he saw no remedy but denying that this piece came from the society. The reverend fathers however thought it more adviseable to purchase the whole edition ; which they afterwards did, some few copies only excepted, from one of which it was afterwards reprinted.

**J E W S.** Those, who profess obedience to the *laws* and *religion* of **M O S E S**. The *Jews* are descended from **A B R A H A M**, whom God called from the midst of the idolatrous Chaldæans, to be the father of a race of people, who should keep up the worship of the one only, true, God. Genes. c. xii.

The first name that was given to Abraham, and his children, was that of **H E B R E W S** ; which some derive from *Heber*, the fifth in descent from Noah. Others think this name was given to Abraham, because he came from the other side of the Euphrates, *Heber* signifying, in the original, *the other side* ; in which sense some people are called *transmarine*, *transrhenane*, *transalpine*, &c. But, after Jacob had received the great name of *Israel*, his descendants preferred the appellation of **I S R A E L I T E S** to that of *Hebrews*, tho' the neighbouring nations still called them by the latter name. After the *Babylonish captivity*, when the tribe of *Judah* became the most considerable, if not almost the whole that was left of Israel, this people began to be called by the name of **J E W S**, which they ever after retained, and by which they are still called in all the nations, where they are dispersed. Genes. xxxii. 28.

The **J E W S** were formerly a distinct people, or nation, inhabiting that part of Syria, called *Judæa* or *Palestine*. They were put in possession of this country by the interposition of God himself, who drove out the Canaanites, Perizites, Hivites, &c. to make room for the establishment of his own people. Their polity, or civil government, was for some time, properly speaking, a *Theocracy* : for God himself gave them laws by the hand of their leader Moses. But, not satisfied with this form of government, they desired a king : which request was complied with, and *monarchy* took place among them.

The crying sins of this people, and their frequent relapsing into idolatry, during all this time, provoked God to punish them in a very exemplary manner. They had undergone several bondages or captivities during the government of the *Judges*. But the greatest and most remarkable were the captivities of *Judah* and *Israel*, which happened under the kings. Tiglath-pilezer, in the year of the world 3264, took several cities belonging to *Israel*, and carried away a great number of captives. Next to him, Salmaneser, in 3283, carried captive the tribes, which had been spared by Tiglath-pilezer, beyond the Euphrates. It is generally thought, that these tribes never came back again. Josephus assures us, that, in his time, they were still known in the provinces beyond the Euphrates, where they were in great multitudes. Notwithstanding which, the Samaritan chronicle asserts, that, in the 35th year of the pontificate of Abdelus, the Israelites, by permission of king Sauredius, returned from their captivity, to the number of three thousand, under the conduct of Adus son of Simon. 2 Kings xv. 29. xxii. 6. xviii. 10, 11. Antiq. lib. xi. c. 5.

As to the captivities of *Judah*, they are generally reckoned to be four : the first in the year of the world 3398, under King Jehoiakim, at which time Daniel and his companions were carried captive to Babylon : the second in 3401, in the seventh year of Jehoiakim, when Nebuchadnezzar carried away 3023 Jews to Babylon : the third in 3406, in the fourth year of Jehoiachin, when this prince, together with part of his people, was sent to Babylon : lastly, the fourth in 3416, under Zedekiah, when Nebuchadnezzar conquered the country, and removed the captive Jews to Babylon. From this period begin the seventy years captivity, foretold by the prophet Jeremiah. 2 Kings xxiii. 36. 2 Chron. xxxv. 5. Jer. xxvi. 1. 2 Kings xxiv. 2. Jer. lii. 28. 2 Kings xxiv. 14. Jer. xxxii. 4. xxxiv. 3. xxv. 11. xxix. 10. Dan. xiii. 41, &c.

In the year of the world 3457, King Cyrus permitted the Jews to return into their own country ; but they did not obtain leave to rebuild the temple of Jerusalem, till the year 3486, under Darius Hystaspis. The Jews pretend, that none



JOSEPHUS,  
aliquē,  
passim.

but the very lowest, the refuse, of the people returned from the captivity, the principal of them continuing in the places, where they had settled, near Babylon.

After the captivity, the Jews multiplied, and grew so strong, in Palestine, that, in our Saviour's time, and forty years after, when they declared war against the Romans, they were one of the most powerful nations of the east. Having rebuilt the city and temple of Jerusalem, under Ezra and Nehemiah, they became more zealous observers of their law, and more averse to idolatry, than they had before appeared to be. From this time they were governed by one of their own country, of the tribe of Judah, in subordination to a governor sent by the kings of Persia. After the death of Alexander the Great, who conquered Darius Codomannus, the last king of Persia, the Jews were subject sometimes to the kings of Egypt, and sometimes to the kings of Syria, according as those princes extended their conquests more or less over one another. Among the latter, Antiochus Epiphanes, in the year before Christ 166, took the opportunity of a division among their priests, to persecute the Jews, and undertook to make them abandon their religion, and embrace that of the Greeks. But he met with a brave resistance from the *Maccabees*, who maintained their religion with prodigious valour, and at last restored their country to its liberty. Then the temporal sovereignty was annexed to the dignity of the high-priesthood. Hircanus was the first, who entirely shook off the Syrian yoke: but Aristobulus, his son and successor, was the first, who assumed the title of king; and in his family, with some few interruptions, the kingdom continued until the time of Herod the Great.

This prince, having obtained the crown of Judea, by means of Anthony and Octavius Cæsar, transmitted it to his children. After the death of Herod, the kingdom was divided among his sons. Archelaus, who had Judea, being accused to Augustus by the Jews and Samaritans, and unable to justify himself, was banished to Vienne in Gaul, and Judea reduced into a Roman province. From this time, to the destruction of Jerusalem, they had Roman governors. After the taking of Jerusalem by Vespasian, Judea was comprehended under the government of the presidents of Syria. The Jews continued still a separate people, and dwelt in their own country, under the government of the Romans, till the reign of Adrian; when they revolted, and made war against the Romans, in which the generality of them perished miserably, and their nation was entirely dispersed.

As to the *religion* of the antient *Jews*, it is to be considered in different views, with respect to the different conditions of that people.

The religion of their ancestors, before the time of Moses, was the simplest and purest in the world, consisting in the worship of one God, under whose immediate direction they were, in a firm reliance on his promises under all difficulties and dangers, and a thankful acknowledgment for all his blessings and deliverances. In this early age, we find the religious custom of *Tythes*; for Abraham gave the tenth of his spoils to Melchisedech, *priest of the most high God*: we hear likewise of *altars, pillars*, and monuments raised, and *sacrifices* offered to God. How far these latter may be thought of divine institution, is a question in Theology, rather than history, and therefore does not belong to this place. *Circumcision* they used, not as a religious act, properly speaking, but as a seal of the covenant, which God had made with Abraham.

Till the time of Moses, every man honoured God according to the inclination of his heart, and in the manner he thought proper. But that legislator, by the direction and appointment of God himself, prescribed an *instituted* form of religion, and regulated ceremonies, feasts, days, priests, and sacrifices, with the utmost exactness. The rites and observances of this religion were extremely numerous, and its sanctions no less severe. All this was on account of the *hardness of their hearts*; that is, they were tied down to the strict and rigorous observance of the *Mosaical Laws*, the better to keep them from falling into the idolatrous and false worship of the nations about them, to which they were exceeding prone.

The long abode of the Israelites in Egypt left in them a strange propensity to idolatry; which neither the miracles of Moses, nor the rigour of his laws against the worship of idols, nor the splendid marks of God's presence in the Israelitish camp, were sufficient to overcome. They had contracted such an invincible proneness to idolatry, that they not only persisted in the worship of the Egyptian deities, but  
adopted

Genes. xiv.  
20.



adopted moreover every new one, which came in their way, as they became acquainted with other nations. Moses has recorded many instances of their idolatry ; but they were guilty of many more, which have been preserved by other inspired writers, who severally upbraid them with setting up, and carrying about, the idols of *Remphan*, *Malkom*, and many others of the like nature.

Exod. xxxii.  
4.  
Levit. xvii. 7.  
Num. xxv. 3.  
Deut. *passim*.  
Amos, v. 26.  
Ezek. & Psal.  
*passim*.  
Acts vii. 43.  
& *alibi*.

Saul and David, with all their authority, were not able to root out idolatry from among this people. They sacrificed upon high-places : they consulted diviners and magicians. Solomon himself, whom God had chosen to build his temple, erected altars to the false gods of the Phœnicians, Moabites, and Ammonites. And there were few of the kings his successors, who did not in this respect shew a like weakness. Thus Jeroboam, the son of Nebat, King of Israel, introduced the worship of the golden calves ; which took so deep root in the kingdom of Israel, that it never was entirely extirpated. There were from time to time some reformati-  
2 Sam. xi.  
5, &c.

Pagan authors have, ignorantly or maliciously, charged the Jews with some idolatries, of which it is certain they were not guilty. For instance, Plutarch accuses them of adoring a *hog* ; and he introduces Callistratus, saying, that the Jews abstained from swine's flesh, out of a religious respect to that animal, because, by turning up the earth with it's snout, it had taught men the art of husbandry. This made Petronius Arbiter say :

Judæus licet & porcinum numen adoret, &c.

*In Fragment.*

*The Jews a swinish deity adore, &c.*

The same Plutarch, in the same place, accuses the Jews of worshipping an *ass*. The learned know very well the fiction of Tacitus, who relates, that the Jews adored an *ass*, because, in their journey from Egypt, being ready to perish with thirst, they met a large troop of wild asses, who led them to a spring of water. This fable took its rise from Appion the Grammarian, who says, that the sanctuary being opened in the time of Antiochus the Great, there was found in it a golden head, like that of an *ass*. Some have thought, that this calumny arose from some such cause as this : the Pagans, having read some where, that the Jews worshipped (*ἐπεὶ*) *heaven*, and this word being sometimes written, by way of abbreviation, *ἐπ' α*, took it, either ignorantly or maliciously, for the word *ἄσ*, which signifies an *ass*. Tanaquil Faber ingeniously conjectures, that this mistake was occasioned by the schismatical temple, which the Jews had in Egypt, and which, having been built by one *Onias*, was called *ὄνις νάσ*. Bochart is of opinion, that the ground of the error was this : the word *pieo* signifies, in the Egyptian language, an *ass*, and *pias*, in the Hebrew, the *mouth* or *word* of *Jehovah* ; whence the Pagans, having often heard the Jews repeat the latter, maliciously confounded it with the former, and took occasion from thence to charge them with worshipping an *ass*.

Histor. lib. v.  
JOSEPHUS, .  
adv. Appion.  
lib. ii.

Epist. Crit.  
T. I. epist. 6.  
ad Chabro-  
lium.

A third accusation of idolatry, brought against the Jews, is, that they worshipped the visible *heavens*. Hence Juvenal :

Quidam fortiti metuentem fabbata patrem,  
Nil præter nubes & cœli numen adorant.

Sat. 14. vers.

*The Jews, like their bigotted sires before,  
By gazing on the clouds their God adore.*

J. DRYDEN, jun.

Lastly, Plutarch accuses them of paying divine worship to *Bacchus* : his reasons are ; first, because their feast of tabernacles was held in autumn, at the time of *Vintage*, when they set out tables in the middle of the streets, covered with all sorts of fruits, and adorned with branches of trees, particularly those of the *vine* ; and because, a few days before this feast, they entered into their temple, carrying boughs or *thrysses* in their hands : secondly, because the name *Levites* (being those who plaid on instruments

Ubi supra.



instruments at their feasts) seems to be borrowed from *Evius*, one of the names of Bacchus: thirdly, because the word *Sabbat*, which signifies the ordinary feasts of the Jews, may be derived from *Sabaxius*, another of the names of Bacchus: fourthly, because the bells, which were fastened to the high-priest's garment, and which made a tinkling when he walked, bore a resemblance to the noise, which was made at the nocturnal sacrifices of Bacchus, called *Nyctelia*. Plutarch assigns some other reasons, equally weak, of which I shall only mention the last; which is, that Bacchus was the god of the Jews, because the most shameful punishment among them was that, by which they were forbidden to *drink wine*. I need not stay to refute these accusations, which were manifestly owing to an extreme ignorance of the Jewish affairs.

How far the *religious ceremonies* of the *Hebrews* were copied from those of the *Egyptians*, among whom they had so long sojourned; as also how far they were *typical* of something future; are questions I am not concerned to discuss, and shall only subjoin a story, in relation to the latter, by which it will appear what an unreasonable scope some men give to their fancies, in order to find out the relation between such *types* and their *antitypes*. The story is this: two eminent Protestants, a Lutheran and a Calvinist, had been wrangling a considerable time about the precedence of their patriarchs, without any seeming advantage; when the one took it into his head to make Luther the antitype of Aaron, seeing he was the first, who had set up and lighted the grand *Candlestick* (of the Reformation) in the tabernacle: the other, not being able to disprove the fact, had recourse to the same typical reasoning, and affirmed, that, if Luther was Aaron's antitype upon that score, Calvin was much more so, since it is manifest, that, if he had not taken the *snuffers* in his hand, and snuffed the lamps, the candlestick would have given so dim a light, that few people would have been the better for it.

The *modern Jews* are dispersed over every kingdom in the world. They swarm in the east, particularly in the great empire of China, and are thought to be the descendants of the ten tribes, which were carried away captives. They are spread through most of the nations of Europe and Africa, and many families of them are established in the West-Indies. Their chief occupation is *Trade*. 'They are, indeed, so disseminated through all the trading parts of the world, (says Mr Addison) that they are become the instruments, by which the most distant nations converse with one another, and by which mankind are knit together in a general correspondence. They are like the pegs and nails in a great building, which, tho' they are but little valued in themselves, are absolutely necessary to keep the whole frame together.' The Jews are looked upon to be as numerous at present, as they were formerly in the land of Canaan. 'This is wonderful (continues the same author) considering the dreadful slaughter made of them under some of the Roman emperors, which historians describe by the death of many hundred thousands in a war; and the innumerable massacres and persecutions they have undergone in Turkey, as well as in all Christian nations of the world. The Rabbins, to express the great havock, which has been sometimes made of them, tell us, after their usual manner of hyperbole, that there were such torrents of holy blood shed, as carried rocks of an hundred yards circumference above three miles into the sea.' Nor is their firm adherence to their religion less remarkable than their numbers and dispersion. Mr Addison accounts for these three particulars both from natural and providential reasons. Their numbers he attributes to 'their constant employment, their abstinence, their exemption from wars, and above all their frequent marriages; for they look upon celibacy as an accursed state, and are generally married before twenty, as hoping the Messiah may descend from them.' Their dispersion is naturally accounted for from their having been 'often driven out of their old habitations in the land of Promise, and out of most other places, where they have been settled. — Besides, the whole people is now a race of such merchants, as are wanderers by profession, and at the same time are in most, if not all, places, incapable of either lands or offices, that might engage them to make any part of the world their home.' Their firm adherence to their religion is no less naturally accounted for from it's genius and constitution. 'They are to live all in a body, and generally within the same inclosure; to marry among themselves, and to eat no meats that are not killed or prepared their own way. This shuts them out from all table-conversation, and the most agreeable intercourses

LE CLERC,  
Bibl. A. & M.  
T. XII. P.  
313.

Spectator,  
Num. 495.



‘intercourses of life, and, by consequence, excludes them from the most probable means of their conversion.’

‘If we consider (pursues the same ingenious author) what providential reasons may be assigned for these three particulars, we shall find that their numbers, dispersion, and adherence to their religion, have furnished every age, and every nation of the world, with the strongest arguments for the Christian faith; not only as these very particulars are foretold of them, but as they themselves are the depositaries of these, and all the other prophecies, which tend to their own confusion. Their number furnishes us with a sufficient cloud of witnesses, that attest the truth of the Old Bible. Their dispersion spreads these witnesses through all parts of the world. The adherence to their religion makes their testimony unquestionable. Had the whole body of the Jews been converted to Christianity, we should certainly have thought all the prophecies of the Old Testament, that relate to the coming and history of our blessed Saviour, forged by Christians, and have looked upon them, with the prophecies of the Sibyls, as made many years after the events they pretended to foretel.’

As to the *religion* of the *modern Jews*, it is observable, that all their customs are not of equal authority, nor observed by all after the same manner. They are divided into three orders. The first comprehends the *Written Law*, that is, those precepts, which are contained in the five books of Moses. These precepts consist of 248 affirmatives, and 365 negatives, making in all 613 *Miszvotb hatorah*, that is, *commandments of the law*. The second order relates to the *Oral Law*, or that delivered by word of mouth. This contains the comments and expositions of the Rabbins on the Pentateuch, called *Miszvotb Rabanan*, that is, *Commandments of the Doctors*: they are collected into a large volume, called the *Talmud*. Lastly, The third order comprehends the *Minbagim* or *Customs*, which use hath authorized in different times and places. Of these three orders of precepts, the two first only are generally received by all the Jews: the third kind of precepts differs in different countries, according as the Jews have fallen into the manners and customs of the places, where they reside.

LEO of Modena, Ceremonies of the Jews.

It is an observation of a modern author, that the religion of the Jews, since the preaching of Christianity, is, properly speaking, neither a true nor a false religion. It cannot be a false religion, because it hath God for its author; neither is it, now, a true religion, because God himself abolished it by the bringing in of the gospel. Besides, they being without a temple, sacrifices, and other circumstances of religious worship, which they enjoyed in the Holy Land, the religion of the Jews cannot be considered as subsisting any longer.

JURIEU, Hist. des Dogmes, &c. P. III. c. v.

*The principal feasts and fasts of the Jews; their priests, sacrifices, sects, &c. are taken notice of under their respective articles; which see.*

I shall subjoin a few miscellaneous customs of the modern Jews, as they are related by an author of their own.

LEO of Modena, Ceremonies of the Jews.

When a Jew builds an house, he must leave part of it unfurnished, in remembrance that the temple and Jerusalem now lie desolate. — When they have bought any new vessels of glass, earth, or metal, they plunge them immediately into some river or well, to express an extraordinary cleanliness, according to *Num. xxxi. 23*. — Some observe to place their beds due north and south, out of respect to the temple of Jerusalem, which was situated east and west. — They are forbidden to wear a mixture of woolen and linen, according to *Deut. xxii. 11*. The men must not dress like women, nor the women like men, agreeable to *Deut. xxii. 5*. — They lay great stress upon frequent washings: as to the several pollutions mentioned in the book of *Leviticus*, they hold, that all those precepts concerning unclean things are abolished. — They repeat blessings, and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. — They go to prayers three times a day in their synagogues. — Their sermons are made, not in Hebrew (which few of them now perfectly understand) but in the language of the country, where they reside. — They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. — They abstain from meats prohibited by the Levitical Law: for which reason, whatever they eat must be dressed by Jews, and after a manner peculiar to themselves. — Every Jew is obliged to marry: The rabbins have fixed the time for it at eighteen years of age; and a man, who lives to twenty unmarried, is accounted as actually living in sin. — As soon as a child can speak, they teach him to read and translate the Bible into



Stowe's  
Survey of  
London.  
p. 288.

the language of the country, where they live. When a youth is thirteen years and one day old, he is accounted a man, and is obliged to observe all the precepts of the law.

The Jews came into *England* in the reign of William the Conqueror, and settled in Cambridge, Bury, Norwich, Lynn, Stamford, Northampton, Lincoln, York, and elsewhere. But their principal settlement was in London, where they had their grand synagogue at the north corner of the *Old Jewry*, opening into *Lothbury*. To secure them in their interests and property, the king gave them a civil superintendent, called *the Justicer of the Jews*. His business was, to protect them against oppression, to decide all controversies between them and the Christians; to keep the seal of their corporation, and the keys of their public treasury. As to their spiritual government, they were all under one high-priest, who had his patent from the crown. It has been the opinion of some, that the Jews were not permitted to purchase lands in England; but this is a mistake. However, being generally hated, and not upon an equal foot of privilege with the English, they commonly put out their money to interest; by which means their estates were less subject to discovery, and more at command, in case they should be obliged to quit the country.

During their stay in England, they frequently met with a great deal of severity and rough usage. Sometimes they were miserably squeezed by the government, and sometimes the people took their revenge upon them at discretion. However they had encouragement to turn Christians: for baptism was, as it were, a pardon for all former crimes; and Henry III built a house in Chancery-lane (now the office of the *Rolls*) for convert-Jews, and allowed them a pension for their maintenance. In 1290, the Jews, by proclamation of King Edward I, were banished the kingdom, on pretence that they impoverished the Christians by excessive usury. They departed to the number of fifteen thousand; and it was commonly reported, that, in their passage over sea, the seamen plundered them, cut the throats of a great many, and threw them over board. This banishment was to be perpetual: however they have found their way back to England, and are tolerated in the exercise of their religion.

For a farther account of the JEWS, see CARAITES, CIRCUMCISION, LEVITES, PASSOVER, PHARISEES, RABBINS, SADDUCEES, SANHEDRIM, SYNAGOGUE, TALMUD, &c.

M. L E  
FEVRE'S  
'Theatre of  
'Turky.

JEZIDES. A sect of people inhabiting Turkey and Persia; so called from their head *Jezid*, an Arabian prince, who slew Hufsan and Hufsein, sons of Ali, Mohammed's father-in-law; for which reason he is reckoned a parricide and heretic by the Mohammedans. There are about 200000 Jezids in Persia and Turkey. They are of two sorts, black and white. The *white* are clad like Turks, and distinguishable only by their shirts, which are not slit at the neck, like those of others, and which have only a round hole to thrust the head through. There is a mystery in this, it being in memory of a golden ring, or circle of light, which descended from heaven upon the neck of their cheq, or prince and head of their religion, after a fast of forty days. The *black Jezides* are the Monks, or religious, of the sect, tho' married. They call them *Fakirs*. See FAKIRS.

The Turks exact excessive taxes from the Jezides, who reciprocally hate the Turks as their mortal enemies, and when they curse any creature in their wrath, they nick-name it *Mussulman*. They are great lovers of the Christians, and call them their *godfathers*, because their chief Jezid formerly sided with the Christians against the Mohammedans. Nevertheless they are neither Mohammedans nor Christians, tho' more inclined to Jesus Christ than Mohammed. They are never circumcised, but when the Turks force them to it. They are extremely ignorant: they believe both in the Bible and the Koran, without reading either of them. They make vows and pilgrimages, but have no places of religious worship. They observe no festivals or solemnities, and all the adoration they pay to God consists of some songs in honour of Jesus Christ, the Virgin, Moses, and sometimes Mohammed. It is a principal point of their religion never to speak ill of the devil, lest he should resent the injury, if ever he should come to be in favour with God again, which they think possible. Whenever they speak of him, they call him *The Angel Peacock*. They bury their dead, without any ceremony, in the first place they come at:  
upon



upon which occasion they rejoice as at a festival, and celebrate the entry of the deceased into heaven.

The *Jezides* go in companies, as the Arabians do, and change their habitations every fifteen days. When they can get any wine, they drink of it to excess: sometimes, it is said, they drink it with a religious purpose, calling it *the blood of Jesus Christ*; which would induce one to think they are descended from some Christian sect in those parts. They buy their wives, and the market price is two hundred crowns for all women, handsome or not, without distinction.

**ILITHYIA.** A Pagan goddess, who presided over women in child-birth. She is otherwise called *Lucina* or *Genitalis*, and is the same as *Diana*. Hence Horace, in his secular Ode to Apollo and Diana :

Rite maturos aperire partus,  
Lenis Ilithya, tuere matres;  
Sive tu Lucina probas vocari,  
Seu Genitalis.

Ver. 13.

*Goddess of births, protect our dames,  
And crown their pains with lovely sons;  
Thee we invoke by all the names,  
The sacred names thy godhead owns.* CREECH.

The poet Pindar addresses this goddess, whom he calls the daughter of Juno.

Ειλείθυια πάρεδρε Μοίρων βαθυφρόνων,  
Πᾶσι μεγαλοσδειέει, ἄκυσσον,  
Ἦρας, γενέταρα τέκνων ἄνευ σέθεν  
Οὐ φάει, ἔ μέλαιναν δράκοντες εὐφρόναν  
Τεὰν ἀδελφεὰν, ἐλάχομεν  
Ἀγλαόγυαν ἥβαν.

Nemcor.  
Carm. 7,  
init.

*O thou, who, with the fatal sisters three,  
Dost of its burthen ease the lab'ring womb,  
Daughter of Juno, Ilithya, hear!  
To thee we owe, that to our eyes the sun,  
Revolving, brings alternate night and day;  
And from thy aid our youthful vigour springs.*

The statue of this goddess, in a temple erected to her by the citizens of Ægium, had a loose robe on, and held in one hand a flambeau; which may allude to the light of the sun, which infants begin first to enjoy, when they come into the world. PAUSANIAS.

**ILLUMINATI.** [Lat.] In Spanish, *Alumbrados*. The *Enlightened*. A sect of Spanish heretics, who made their first appearance about the year 1575. The authors being immediately punished by the inquisition at Cordova, this sect was kept under till the year 1623, when it broke forth with more violence in the diocese of Seville. The Bishop Don Andrew Pacheco, inquisitor-general of Spain, having surprized seven of the ring-leaders, caused them all to be burnt, and constrained their disciples either to abjure their errors, or depart the kingdom. They are charged with holding, that, with the assistance of mental prayer, and union with God, they were in such a state of perfection, as to stand in no need of good works, or the sacraments of the Church, and that they might commit the grossest crimes without sin.

SPONDAN.  
ad an. 1623,  
n. 7.

GAUTIER,  
Chron. Cent.  
XVII.

After the suppression of the *Illuminati* in Spain, there appeared a new heretical sect in France, which took the same name. They sprung up in the reign of Lewis XIII, who ordered they should be prosecuted with the utmost severity. The prisons being filled with these heretics, the heads of the party were terrified, and absconded; and the prosecution of them was so vigorously pushed on, that this unhappy sect was quite extinguished in the year 1635. Among other extravagant opinions,



opinions, they held, that one Anthony Buckuet, a Friar, had a system of belief and practice revealed to him, which exceeded every thing Christianity had yet been acquainted with; that, by means of this method, persons might in a short time arrive at the same degree of perfection and glory, which the saints and the blessed Virgin have attained to; that this improvement might be carried on, till our actions become divine, and our minds wholly given up to the influence of the Almighty. They said farther, that none of the doctors of the church knew any thing of religion; that St Peter and St Paul were well-meaning men, but knew nothing of devotion; that the whole Church lay in darkness and unbelief; that every one was at liberty to follow the suggestions of his conscience; that God regarded nothing but himself; that within ten years their doctrine would be received all over the world; and that then there would be no more occasion for Priests, Monks, and other such religious distinctions.

**IMAGES.** An *Image*, in the religious sense of the word, is a *representation*, or *similitude*, in sculpture, painting, &c. of some person, or thing, used either by way of decoration and ornament, in the performance of divine worship, or as an object of religious respect and veneration. Ecclesiastical authors make this difference between an *image* and an *idol*, that an idol is the representation of a fiction, or thing which is not, as Sirens, Tritons, &c. but an Image is the similitude of a thing which really is, as a man, a dog, a tree, a star, &c. But, generally speaking, the words *Image* and *Idol* are used, indifferently, to signify one and the same thing.

The first Images, or statues, probably, were made in honour of deceased men: for, tho' the stars and elements were the first objects of religious worship, it is hardly to be thought, that the human mind should at once fall into the extravagance of representing the sun, moon, &c. by figures of a human form. Afterwards, finding it convenient for religion to have always before their eyes the objects of their adoration, they began to form images, or at least emblems, of the celestial gods. This gave rise to the figures of oxen, sheep, and other animals, which they used as symbols of the gods, whom they worshipped.

There is no doubt but these Images, or statues, were, at first, of the plainest and most simple materials. And, as they had then but little skill in sculpture, it is likely they made choice of such, as were most easily wrought and fashioned into the intended figure. Whence it is not improbable, that the first statues were of earthenware or brick: and what confirms this conjecture is, that the art of statuary began in Babylonia, where the famous tower of Babel, and the walls of Babylon, were built of brick. But, to give some beauty to these earthen Images, they painted them with different colours. Thus we learn from Pliny, that Tarquinius Priscus caused a statue of Jupiter Capitolinus to be made of earth, and painted red. Next to earth, wood seems to have been the most common material for Images. This appears from the prophet Isaiah, who reproves the idolaters of those times for making to themselves *graven Images* of cedar, cypress, and oak. In length of time, they began to make their Images, or idols, of richer and more valuable materials, such as silver and gold. The scriptures frequently reproach the Pagans with their gods of silver and gold. Lucian introduces Mercury rallying Jupiter, who had published an edict, that, in the council of the gods, those of gold should be placed above those of brass and wood. *This is*, says he, *just as we find it in the world below; where riches are preferred to merit.* As to iron, we seldom meet with any gods of that metal, it being too hard and difficult to be wrought: nevertheless Pausanias mentions an iron Hercules, fighting with the Hydra.

As to the adoration, which the antient Pagans paid to the Images, or statues, of their gods; it is certain, that the wiser and more sensible Heathens considered them only as simple representations, or figures, designed to re-call to their minds the memory of their gods. This was evidently the sentiment of Varro and Seneca, cited by St Augustin. And the same notion is clearly laid down in Plato, who maintains, that Images are inanimate, and consequently have no divinity; and that all the honour, which is paid to them, has respect to the gods, whom they represent. This was the religion of the philosophers, and men of sense, among the Pagans. But, tho' they considered the Images themselves as inanimate, and consequently no gods, yet it was a very common opinion among them, that, by virtue of consecration, the gods were called down, to inhabit, or dwell in their statues.

ORIG. in  
Exod. Homil.  
8.

THEOD. in  
Exod. Quest.  
38.

Lib. xxxvi.  
c. 12.

C. xliv. ver.  
14, &c.

In Jove Tra-  
gico.

In Phocicis.

AUGUST. de  
civit. dei. lib.  
iv. c. 38. &  
lib. vii. c. 7.

De Legibus,  
lib. xi.

ARNON. adv.  
gentes, lib. vi.



Hence Arnobius takes occasion to rally the Pagans for guarding so carefully the statues of their gods, who, if they were really present in their Images, might surely save their worshippers the trouble of securing them from thieves and robbers. Upon this conceit was built the custom of chaining their gods, that they might not abandon them. Thus the Tyrians, when besieged by Alexander, chained up their god Apollo; and the Athenians kept the Image of Victory in chains, that it might never leave them. They believed likewise, that, when an Image or statue was destroyed, the divinity fled away, and went back to Heaven. As to the vulgar, or bulk of the heathen world, they were stupid enough to conceive the Images and statues themselves to be gods, and to pay to divine worship to meer stocks and stones. Nor is this much to be wondered at; since, in all countries, and at all times, the religion of thinking men, and that of the common-people, have been widely different.

The *Hebrews* were expressly forbidden to make any Image, or representation of God: they were not so much as to look upon an idol; much less to enquire after what manner the Gentiles worshipped their gods. From the time of the Macca-bees to the destruction of Jerusalem, the Jews extended this precept to the making any Image, or figure, of any living man: and Josephus relates, that, all the Roman governors, before Pilate, carried their ensigns, in Jerusalem, without the usual figure of the Emperor on them; and, when Vitellius was to lead to the Roman army through Judea, against the Arabians, with Images on their ensigns, the people ran to meet him, beseeching him to forbear it, as being contrary to the laws of their country. The Hebrews, by the law of Moses, were obliged to destroy all the Images they found, and were forbidden to employ any of the gold or silver to their own use, that no one might receive the least profit from any thing belonging to an idol. Of this the Jews were so sensible, after they had severely smarted for their idolatry, that they thought it unlawful to use any vessel that had been employed in sacrificing to a false god; nay, to warm themselves with the wood of a grove, after it was cut down; or to sit under the shadow of it for the sake of coolness.

There appears to have been little or no use of Images, in the *Christian Church*, for the first three or four hundred years; as is evident both from the silence of all antient authors, and of the Heathens themselves, who never recriminated, or charged the use of Images on the primitive Christians. There are positive proofs in the IVth century, that the use of Images was not allowed: particularly, the council of Eliberis decrees, that pictures ought not to be put in churches, *lest that which is worshipped be painted upon the walls*. Petavius gives this general reason for the prohibition of all Images whatever at that time; because the remembrance of idolatry was yet fresh in mens minds. About the latter end of the IVth century, pictures of saints and martyrs began to creep into the churches. Paulinus, Bishop of Nola, ordered his church to be painted with scripture-histories, such as those of Esther, Job, Tobit, and Judith. And St Austin often speaks of the pictures of Abraham offering his son Isaac, and those of St Peter and St Paul, but without approving the use of them: on the contrary, he tells us, the Church condemned such as paid a religious veneration to pictures, and daily endeavoured to correct them, as untoward children.

It was not till after the second council of Nice, that Images of God, or the Trinity, were allowed in churches. Pope Gregory II, who was otherwise a great stickler for Images, in that very epistle, which he wrote to the Emperor Leo, to defend the worship of them, denies it to be lawful to make any Image of the divine nature. Nor did the antient Christians approve of massy Images, or statues of wood, metal, or stone, but only pictures or paintings to be used in churches; and those symbolical rather than any other. Thus a lamb was the symbol of Jesus Christ, and a dove of the Holy Ghost. But the sixth general council forbade the picturing Christ any more under the figure of a lamb, and ordered, that he should be represented by the effigies of a man. By this time, it is presumed, the worship of Images was begun, *An. 692*.

The worship of Images occasioned great contests both in the eastern and western Churches; of which take a short account, as follows. Nicephorus, who had wrested the empire from Irene, in the year 802, maintained the worship of Images. The Emperor Michael, in 813, declared against the worship of Images, and expelled Nicephorus Patriarch of Constantinople, Theodorus Studita, Nicetas,

Exod. xx. 4.

Levit. xix. 4.

Deut. xii. 30.

JOSEPH. An-  
tiq. lib. xvii.  
c. 5.Deut. vii. 5,  
25, 26.BINGHAM,  
Orig. Eccles.  
B. VIII. c.  
viii. §. 6, 7,  
10, 11.

Can. 36.

PAULIN.  
Natal. 9.  
Felicis.De consensu  
Evangel. lib.  
i. c. 10.PETAV. de In-  
carnat. lib. xv.  
c. 14. n. 1.THEOPH. in  
Niceph. &c.



CEDREN. *in*  
Mich. Balb.

and others, who had asserted it. Michael II, desiring to re-establish peace in the east, proposed to assemble a council, to which both the *Iconoclasts* (those, who broke down Images) and the asserters of Image-worship should be admitted: but the latter refusing to sit with heretics, as they called the Iconoclasts, the Emperor found out a medium. He left all men free to worship, or not worship Images, and published a regulation, forbidding the taking of crosses out of the churches, to put Images in their place; the paying of adoration to the Images themselves; the clothing of statues; the making them godfathers and godmothers to children; the lighting candles before them, and offering incense to them, &c. Michael sent ambassadors into the west, to get this regulation approved. These ministers applied themselves to Lewis the *Debonnaire*, who sent an embassy to Rome upon this subject. But the Romans, and Pope Pascal I, did not admit of the regulation; and a synod, held at Paris in 824, was of opinion, that, tho' the use of Images ought not to be prohibited, yet it was not allowable to pay them any religious worship. At length the Emperor Michael settled his regulation in the East, and his son Theophilus, who succeeded him in the year 829, held a council at Constantinople, in which the Iconoclasts were condemned, and the worship of Images restored. It does not appear, that there was any controversy afterwards about Images. The French and Germans used themselves, by degrees, to pay an outward honour to Images, and conformed to the Church of Rome.

Dr C. MID-  
DLETON'S  
Letter from  
Rome, p. 21.

Image-worship is one great article of modern Popery. 'No sooner is a man advanced a little forward into their churches (says an ingenious modern author speaking of the Roman Catholics) and begins to look about him, but he will find his eyes and attention attracted by the number of lamps and wax candles, which are constantly burning before the shrines and Images of their saints. — A sight, which will not only surprize a stranger by the novelty of it, but will furnish him with one proof and example of the conformity of the Romish with the Pagan worship, by recalling to his memory many passages of the Heathen authors, where their perpetual lamps and candles are described, as continually burning before the altars and statues of their deities.' The Romanists believe, that the saint, to whom the Image is dedicated, presides in a particular manner about its shrine, and works miracles by the intervention of its Image; insomuch that, if the Image were destroyed or taken away, the Saint would no longer perform any miracle in that place. This is exactly the notion of Paganism, that the gods resided in their statues or Images. 'Minutius Felix, rallying the gods of the Heathens (they are M. Jurieu's words) says; *Ecce funditur, fabricatur: nondum Deus est. Ecce plumbatur, construitur, erigitur: nec adhuc Deus. Ecce ornatur, consecratur, oratur: tum postremo deus est.* I am mistaken if the same thing may not be said of the Romish saints. *They cast an Image, they work it with a hammer: it is not yet a saint. They set it upright, and fasten it with lead: neither is it yet a saint. They adorn, consecrate, and dedicate it: behold, at last, a com-plect saint!*

Hist. des Dog-  
mes, &c. P.  
III. c. iv.

PISARA,  
Praxis Cerem.  
lib. ii. §. 12.

By a decree of the council of Trent, it is forbidden to set up any extraordinary and unusual Image in the churches, without the Bishop's approbation first obtained. As to the consecration of Images, they proceed in the same manner as at the benediction of a new cross. At saying the prayer, the saint, whom the Image represents, is named: after which the priest sprinkles the Image with holy water. But when an Image of the Virgin Mary is to be blessed, it is thrice incensed, besides sprinkling; to which are added the *Ave Mary*, psalms, and anthems, and a double sign of the cross.

The Roman Catholics talk much of the miraculous effects of the Images of their saints. The Image of Jesus Christ, which, feeling itself wounded with a dagger by an impious wretch, laid its hand upon the wound, is famous at Naples. The Image of St Catherine of Sienna has often driven out devils, and wrought other miracles. Our Lady of Lucca, insolently attacked by a soldier, (who threw stones at her, and had like to have broken the child Jesus's head, which she held on her right arm) immediately set it on her left; and the child liked sitting on that arm so well, that, since that accident, he has never changed his situation.

F. SIMON,  
Bibl. Crit.  
T. I.

The veneration, which the *Greek Christians* pay to Images, is so boundless and extravagant, that they charge the Latins with want of respect towards them. Upon solemn festivals, they plant the Image of the Saint, to whom the day is dedicated,



dedicated, in the center of the church; which statue, or picture, is always an historical representation of some remarkable transaction, which they then commemorate. At which time every person present salutes the Image, not by kneeling or prostration, but by giving it a kiss. If the Image represents our blessed Lord, they kiss its feet; if the Virgin Mary, its hands; but if any remarkable saint, they approach it with more familiarity, and kiss its cheek.

IMAGE-WORSHIP. *See the preceding article.*

IMAM. [*Arab.*] So the Mussulmans call him, who is the head of their congregations in their mosques. The word signifies *Leader* or *Governor*, and is applied likewise, by way of eminence, to him, who has the supreme authority both in respect to spirituals and temporals. There are subordinate Imams in each town, who represent the chief Imam, but only with respect to religion. When the Imam of the Mussulman religion is mentioned without distinction, it is always restrained to the rightful and lawful successor of Mohammed, the fountain both of secular and sacred jurisdiction. The Caliphs took the title, and performed the functions of the Imam, and were so zealous of this character, that Sultan Almamon, coming one day into a mosque, took it ill, because a private person read the publick prayers, looking upon it as an encroachment upon his authority.

D'HÉRDE-  
LOT, Bibl.  
Orient.

The Mohammedans are not perfectly agreed concerning the dignity, and some of the circumstances of this office. Some hold the *Imamate* to be settled, by divine right, like the Aaronical priesthood, in one family: others think it is not so unalterably tied to genealogy and descent, as to hinder its passing from one family to another; and they say, that an Imam may be deposed for vicious conduct, and his office conferred on another. The *Schiites*, or disciples of Ali, maintain, that this privilege belongs to the family of Ali, exclusive of all others, Ali being sole heir to Mohammed. Hence they own no person for the head of religion, who cannot prove his descent in a right line from this first Imam.

There are *Imams* belonging to particular mosques, who are in the nature of our parish-priests. They officiate in the public liturgy, in which they pray for their prince, and make a sort of harangue to the people. One of the functions of the Caliphs was, to execute the office of Imam, every friday, in the chief mosque, where he resided; and, when he could not officiate himself, he delegated some person of distinction.

IMMENSITY. *See INFINITY.*

IMMOVEABLE FEASTS. *See FEASTS.*

IMPROPRIATION. In the English Ecclesiastical law, is, when a benefice is in the hands of a lay-man; whereas *Appropriation* is, when a benefice is in the hands of a Bishop, college, or religious house. There are computed to be, in England, 3845 *Impropriations*, which, on the dissolution of the monasteries, were granted by the king's letters patent to lay-persons.

31 Hen. VIII.

INCENSE. A rich perfume, made use of in sacrifices, or for other religious purposes. The Pagans generally *incensed*, or *perfumed*, their temples and altars.

- - - - - εἶθα δὲ οἱ τέμενος βωμός τε θυήεις

HOM. II. 8.  
ver 48.

Where or'e her pointed summits proudly raised,  
His fane breath'd odours, and his altar blazed.

POPE.

Succedunt matres, & templum thure vaporant.

VIRG. Æn.  
lib. xi. ver.  
481.

With censers, first, they fume the sacred shrine.

DRYDEN.

And,



And, describing the temple of Paphian Venus, the same poet says ;

Æn. lib. i.  
ver. 420.

- - - - Ubi Templum illi, centumque Sabæo  
Thure calent Aræ, fertisque recentibus halant.

*Her hundred altars there, with garlands crown'd,  
And richest Incense smoaking, breathe around  
Sweet odours.*

Dr C. MIDDLETON.

JURIEU,  
Hist. des Dog-  
mes, &c. P.  
IV. c. vi.

The burning of Incense made a part of the daily service of the *Jewish Church*. The priests drew lots, who should offer it. The destined person took a large silver dish, in which was a censer full of Incense ; and, being accompanied by another priest, carrying some live coals from the altar, went into the temple. There, in order to give notice to the people, they struck upon an instrument of brass, which was placed between the temple and the altar. When they came to the altar, he, who brought the fire, left it there, and went away. Then the Incense-offerer, having said a prayer or two, waited the signal, which was the burning of the Holocaust ; immediately upon which he set fire to the Incense, the whole multitude of the people continuing all the time in prayer. The quantity of Incense, offered each day, was half a pound in the morning, and as much at night. One reason of this continual burning of Incense might be, that the multitude of victims, which were continually offered up, would have made the temple smell like a slaughter-house, and consequently have inspired the comers rather with disgust and aversion, than awe and reverence, had it not been overpowered by the agreeable fragranciness of those perfumes.

Luke i. 10.

BONA, Rer.  
Liturg. lib. i.  
c. 25.

Can. Apost. 3.  
J. GOTHOF.  
de Statu Pa-  
gan. sub  
Christ. Imper.  
leg. 12.

Dr C. MID-  
DLETON'S  
Letter from  
Rome, p. 15.

The Romanists plead hard for the antiquity of censers and Incense in the *Christian Church*, deriving the use of them from apostolical practice. But there are no footsteps of these things in the first ages of the Church. The apostolical canons, indeed, mention Incense in the time of oblation : but it still remains a question, whether those canons belong to any of the three first ages. Under the Christian emperors, it is certain, the use of Incense was looked upon as a rite so peculiarly heathenish, that the very places or houses, where it could be proved to have been done, were, by a law of Theodosius, confiscated to the government.

' The very first thing that a stranger must necessarily take notice of, as soon as he enters the churches (of the Roman Catholics) is the use of Incense, or perfumes, in their religious offices. The first step he takes within the door will be sure to make him sensible of it, by the offence he will immediately receive from the smell as well as smook of this Incense, with which the church continues filled for some time after every solemn service : a custom received directly from Paganism, and which presently calls to our mind the old descriptions of the heathen temples and altars, which are seldom or never mentioned by the antients, without the epithet of *perfumed* or *incensed*.

Ibid. p. 16.

' In the old *Bas-Reliefs*, or pieces of sculpture, where any heathen sacrifice is represented, we never fail to observe a boy in a sacred habit, which was always white, attending on the priest, with a little chest or box in his hands, in which this Incense was kept for the use of the altar. And in the same manner still, in the Church of Rome, there is always a boy in a surplice, waiting on the priest at the altar, with sacred utensils, and, among the rest, the *thurible* or vessel of *Incense* ; which, being set on fire, the priest, with many ridiculous motions and crossings, waves several times, as it is smoaking, around and over the altar, in different parts of the service.'

INCORRUPTIBLES. See APHTHARTODOCITES.

INDEPENDENTS. A sect of *Protestants*, in England, and Holland ; so called, because they hold the *independency* of churches, that is, that each church, or congregation, has sufficient power to act and do every thing, relating to religious government, within itself, and is no ways subject or accountable to other churches, or their deputies.

COLLIER,  
Ecclef. Hist.  
V. II. P. II.  
B. IX.

The *Independents*, called at first *Congregationalists*, owed their rise chiefly to Goodwin, Nye, Bridge, Symson, and Burroughs, five divines in the reign of King



King Charles I; who had transported themselves into Holland, for liberty of conscience. These had profelyted several wealthy merchants and others, who went along with them. The States of Holland gave them a friendly reception, assigned them churches to meet in, and allowed their ministers a competent maintenance. Some of these English refugees settled at Rotterdam, and some at Arnheim in Guelderland. Being thus encouraged by the Dutch government, they set about forming their church discipline. And here, to speak in their own language, *they consulted the scriptures without any prejudice: they considered the word of God as impartially as men of flesh and blood are like to do, in any juncture of time.*

The principles, upon which they founded their church-government, were; to confine themselves to what the scriptures prescribed, without paying any regard to the opinions or practice of men: not to tie themselves down so strictly to their present resolutions, as to leave no room for alteration, upon farther views and enquiry. They steered a middle course between *Presbytery* and *Brownism*: the first they accounted too arbitrary and decisive; the other too loose and indeterminate. What principally distinguished them from both these, was, their declaring against the *dependency* of churches. They disallowed *parochial* and *provincial* subordinations, and formed all their congregations upon a scheme of co-ordinancy; allowing however some sort of ceremonious preference to the elder Church, but without any addition of authority. As to their *service*, they prayed publickly for kings, and all in authority: they read and expounded the scriptures, and administered the sacraments of Baptism and the Lord's supper. Their publick officers were *pastors*, *teachers*, *ruling elders*, and *deacons*. Their church censures lay all within the compass of *admonition* and *excommunication*.

These *Congregationalists*, or *Independents*, took the opportunity of the confusions occasioned by the civil war, and the ruin of episcopacy, to quit Holland, and come over into England; where they began to put in practice their scheme, and gather churches. The *Presbyterians* complained of this as an encroachment, and insisted, that the *Independents* should come under the Scotch regulation. This the latter refused to comply with, and continued a distinct sect or faction. During the civil wars, the *Independents* became the most powerful party, and getting to the head of affairs, most of the other sects, which were averse to the Church of England, joined with them.

Tho' the *Presbyterians* and *Independents* were united in opposing the king, yet their views seem to have been different. The *Independents* proposed to change the monarchy into a common-wealth: the *Presbyterians* were for humbling the regal power; but they preserved a sort of attachment for the name of king, and at least an outward respect for royalty.

Our Poet Butler gives the following satirical description of this sect.

*The Independents, whose first station  
Was in the rear of Reformation:  
A mungril-kind of church-dragoons,  
That served for horse and foot at once;  
And, in the saddle of one steed,  
The Saracen and Christian rid;  
Were free of ev'ry spiritual order,  
To preach, and fight, and pray, and murder.*

Hudibras,  
P. III. Canto  
2. ver. 111.

*For spiritual men are too transcendent,  
That mount their banks for Independent,  
To hang like Mahomet in th' air,  
Or St Ignatius at his pray'r,  
By pure Geometry, and hate  
Dependency on Church and State:  
Disdain the pedantry o' th' letter,  
And since obedience is better  
(The scripture says) than sacrifice,  
Presume the less on't will suffice;  
And scorn to have the moderat'st flints  
Prescribed their peremptory hints,*

Ibid. ver.  
603.



*Or any opinion, true or false,  
Declared as such in doctrinals;  
But left at large to make the best on,  
Without b'ing call'd t'account or question;  
Interpret all the spleen reveals,  
As Whittington explain'd the bells,  
And bid themselves turn back agen,  
Lord May'rs of New Jerusalem.*

F. PAUL,  
Hist. Conc.  
Trident.

LIMBORCH,  
Hist. of the  
Inquisition,  
Book II. c.  
xvi. & *alibi*.

**INDEX EXPURGATORIUS.** [Lat.] The *Expurgatory Index*. A catalogue of prohibited books in the Church of Rome.

In the primitive Christian Church, there was no ecclesiastical prohibition to this purpose, it being left to the piety and discretion of all persons to avoid the reading of such books, as tended to the corruption of faith or manners. It is related of Dionysius, Bishop of Alexandria, about the year 240, that, having read some ill books, and being disturbed in conscience about it, he had a vision, in which he received permission to read all sorts of books, because he was qualified to judge of them. About the year 400, the Church began to restrain the liberty of reading all sorts of books, and the council of Carthage prohibited the reading of Pagan authors, but allowed the perusal of heretical books. Afterwards, the books of such heretics, as had been condemned by councils, were often prohibited by the emperors. Thus Constantine ordered the books of Arius to be burnt; Arcadius forbad the reading of those published by the Eunomians and Manichæans; and Theodosius prohibited those of Nestorius. In the year 494, Pope Gelasius marked apocryphal and dangerous books, but left the reading; or not reading them, to peoples discretion. After the year 800, the Popes began to order the works of censured authors to be burnt, and prohibited the reading of their books. However there were but few prohibitions of this kind, till the council of Trent. In the mean time, the inquisitors made catalogues of those heretical books they were acquainted with. These catalogues were afterwards approved by the council of Trent, some alteration being made in them by way of retrenchment or addition.

Thus an *Index* of heretical books being formed, it was confirmed by a Bull of Clement VIII in 1595, and was printed with several introductory rules. The first rule runs thus: *All books published before the year 1515, which have been condemned by the Popes, or general councils, tho' they happen to be omitted in this Index, stand as fully condemned as formerly.* By the IVth rule the use of the scriptures in the vulgar tongue is forbidden all persons, without a particular licence. By the Xth rule there are several regulations made about the printing of books; as, that no book shall be published at Rome without the approbation of the Pope's vicar, or some person delegated by the Pope; nor in other places, unless allowed by the Bishop of the diocese, or some person deputed by him, or by the inquisitor of heretical pravity.

This *Trent Index* being thus published, Philip II of Spain ordered another to be printed at Antwerp, in 1571, with considerable enlargements. This Index was kept private in the censors libraries; but it fell into the hands of Franciscus Junius, who published it in 1586. Another Index was published in Spain in 1584, a copy of which was snatched out of the fire, when the English plundered Cadiz. Afterwards there were several *Indices Expurgatorii* printed at Rome and Naples, and particularly in Spain: that of the greatest bulk was printed in 1640, by order of Antonio à Sotomayor, inquisitor-general of Spain. This book was reprinted at Geneva in 1667.

**INDIGETES (DEI).** The *Gods*, called by the Romans *Indigetes*. They were the particular gods of each country, having been natives of those countries, and deified by their countrymen after their death. Thus Romulus was one of the gods *Indigetes* of the Romans, and worshipped under the name of *Quirinus*. Æneas, tho' not a native of Italy, yet, as founder of the Roman name, was ranked among the gods *Indigetes*.

TIBULL.  
lib. ii. Eleg.  
v. ver. 39.

Impiger Ænea; volitantis frater Amoris,  
Troica qui profugis sacra vehis ratibus;

Jam



Jam tibi Laurentes assignat Jupiter agros;  
 Jam vocat errantes hospita terra deos.  
 Illic sanctus eris, cum te veneranda Numici  
 Unda Deum cœlo miserit Indigetem.

*Brother of winged love, Æneas, hail!  
 Who with thy gods directs the flying sail.  
 See, Jove assigns thee Laurentine abodes,  
 And calls to hospitable fields thy gods.  
 The Trojan then, with wonder fill'd, shall say,  
 'Twas not in vain he came so long a way.  
 There sacred thou, by old Numicus' floods,  
 Shalt from a heroe mingle with the gods.* DART.

- - - - fecitque Deum, quem turba Quirini  
 Nuncupat Indigetem, temploque arisque recepit.

OVID. Met.  
 lib. iv. ver.  
 607.

*Thus deified, new honours Rome decrees,  
 Shrines, festivals; and calls him Indiges.* GARTH.

These country-gods were called *Indigetes* by the antient Heathens, either, *quod nullius rei indigeant*, because they wanted nothing; or from *indigetari*, an obsolete word signifying to *invoke*; or, *quod in loco degebant*, because they had once lived in the country, where they were afterwards worshipped as gods.

INDUCTION. See INSTITUTION.

INDULGENCES. In the Romish Church, they are, a remission of the punishment due to sins, granted by the Church, and supposed to save the sinner from purgatory. Clement VI, in his decretal, or constitution, generally received by the Church of Rome, declares, that our Saviour has left an infinite treasure of merits, arising from his own sufferings, and of the blessed Virgin, and of the saints; and that the pastors and guides of the Church, and more especially the Popes, who are the sovereign disposers of this treasure, have authority to apply it to the living, by virtue of the *keys*, and to the dead, by way of *suffrage*, to discharge them from their respective proportions of punishment, by taking just so much merit out of this general treasure, as they conceive the debt requires, and offering it to God.

M A I M B.  
 Hist. Luthe-  
 ran.

The power of granting *Indulgences* has been greatly abused in the Church of Rome. It was one of the chief things, which the council of Constance laid to the charge of John XXIII, in 1415, that he impowered his legates to absolve penitents from all sorts of crimes, upon the payment of sums proportionable to their guilt. Pope Leo X, in order to carry on the magnificent structure of St Peter's church, at Rome, published Indulgences, and a plenary remission, to all such as should contribute money towards it. Finding the project take, he gave his sister, the Princess of Cibo, the benefit of the Indulgences of Saxony, and the neighbouring parts, and farmed out those of other countries to the best bidders, who, to make the most of their bargains, procured the ablest preachers to cry up the value of the ware.

'Happy time for sinners! (says a modern writer) Their crimes were rated, and the remission of them set up at auction. The apostolic Chancery taxed sins at a pretty reasonable rate. It cost but 90 *livres*, and a few *ducats*, for crimes, which people on this side the Alps punished with death. The nuns might often repeat their amorous pastime, and refresh themselves with their gallants, after the fatigue of divine worship, without fear of any other punishment, than a fine of 36 *livres* and nine *ducats*.'

Vide Rel. Cer.  
 T. I. Art.  
 Indulgences.

It was this very great abuse of Indulgences, that contributed not a little to the first reformation of religion in Germany; where Martin Luther began first to declaim against the preachers of Indulgences, and afterwards against the Indulgences themselves. Since that time the Popes have been more sparing in the exercise of this power; which however still continues to produce a plentiful harvest, both in the old and new world. In the latter, especially, a vast trade of Bulls is carried on, which the

Pope



Pope sends from Rome to the Indies, where they are purchased at two *reals* apiece, and sometimes more. The Pope, likewise, grants Indulgences to persons at the point of death; that is, he grants them, by a brief, power to choose what confessor they please, who is authorized thereby to absolve them from all their sins in general.

Hist. of St Paul's.

Dugdale tells us, that, while the antient church of St Paul's, in London, was building, (from *An.* 1228) the successive Bishops, in order to encourage the bounty of pious persons, towards carrying on the fabric, published Indulgences for release of penance, all over England and Ireland; by which means it seems to have been finished about the year 1312.

BLONDEAU,  
Bibliotheque  
Canonique.

**INDULTS.** In the Church of Rome, is a power of presenting to benefices, granted to certain persons by the Pope. Of this kind is the Indult of kings, and sovereign princes, in the Romish communion, and that of the parliament of Paris. By the *Concordat* for the abolition of the *Pragmatic Sanction*, made between Francis I and Leo X in 1516, the king has the power of nominating to bishoprics, and other consistorial benefices, in his realm. At the same time, by a particular Bull, the Pope granted to the King the privilege of nominating to the churches of *Bretagne* and *Provence*. The bishoprics of *Metz*, *Toul*, and *Verdun*, being yielded to the French King by the treaty of Munster, in 1648, Pope Alexander VIII, in 1664, and Clement IX in 1668, granted the King an Indult for these three bishoprics; and, in 1668, the same Pope Clement IX granted the King an Indult of the same purport, for the benefices in the counties of *Roussillon*, *Artois*, and the *Low-countries*.

In the year 1424, Pope Martin V granted to the parliament of Paris this right of presentation to benefices, which they declined to accept. Eugenius IV granted them the like privilege, which did not take effect by reason of a decree of the council of Basil, which took away all *expectative* *graces*. Lastly; at the interview between the Emperor Charles V and King Francis I, at Nice, in 1538, Pope Paul III, who was present as a mediator, gave an Indult to the parliament of Paris, reviving that formerly granted by Eugenius IV.

The Cardinals, likewise, have an Indult, granted them by agreement between Pope Paul IV, and the sacred college, in 1555, which is always confirmed by the Popes at the time of their election. By this treaty or agreement, the cardinals have the free disposal of all the benefices depending on them, without being interrupted by any prior collations from the Pope. By this Indult the cardinals are empowered, likewise, to bestow a benefice *in Commendam*.

**INFANT-BAPTISM.** See BAPTISM.

Dr CLARKE,  
Demonstration of the  
Being and  
Attributes of  
God. Prop:  
VI.

**INFINITY.** An *attribute* of GOD. 'The idea of *Infinity* or *Immensity* is so closely connected with that of *self-existence*, that, because it is impossible but something must be infinite, independently and of itself, therefore it must of necessity be self-existent: and because something must of necessity be self-existent, therefore it is necessary, that it must likewise be infinite.' A necessarily-existent being 'must be *every where* as well as *always* unalterably the same. For a necessity, which is not every where the same, is plainly a consequential necessity only, depending upon some external cause. — Whatever therefore exists by an absolute necessity in its own nature, must needs be *infinite*, as well as *eternal*. To suppose a finite being to be self-existent, is to say, that it is a contradiction for that being not to exist, the absence of which may yet be conceived without a contradiction: which is the greatest absurdity in the world.

'From hence it follows, that the *Infinity* of the self-existent Being must be an *Infinity* of *fullness*, as well as of *immensity*; that is, it must not only be without *limits*, but also without *diversity*, *defect*, or *interruption*. — It follows, likewise, that the self-existent Being must be a most *simple*, *unchangeable*, *incorruptible* Being; without *parts*, *figure*, *motion*, *divisibility*, or any other such properties, as we find in *matter*. For all these things do plainly and necessarily imply *finiteness* in their very notion, and are utterly inconsistent with complete *Infinity*,

'As



‘ As to the particular manner, in which the supreme Being, is *infinite*, or *every where present* — this is as impossible for our finite understandings to comprehend and explain, as it is for us to form an adæquate idea of *Infinity*. — The schoolmen have presumed to assert, that the *immensity* of God is a *point*, as his *eternity* (they think) is an *instant*. But this being altogether unintelligible, we may more safely affirm — that the supreme cause — is at *all times equally present*, both in his simple essence, and by the immediate and perfect exercise of all his attributes, to *every point* of the boundless immensity, as if it were really all but one single point.’

INFRA-LAPSARIANS. See SUPRA-LAPSARIANS.

INGEN. A Japanese god. He is one of their most modern deities, and lived about the year of Christ 1650. In 1653, his zeal for the religion of Siaka put him upon travelling to Japan. He was received there with all the testimonies of the profoundest respect, and regarded as a most illustrious saint. At that juncture there happened an excessive drought; upon which the Japanese made their earnest application to Ingen, that he would repeat a *Kitoo* (a prayer made use of in times of public distress) to avert the judgment. Ingen accordingly ascended a very high mountain; and having repeated the *Kitoo*, the rain descended in such mighty torrents, that the waters carried away the very bridges of Miaco.

KÆMPFER, Hist. Japan. in Append.

*The INNOCENTS DAY.* A festival of the Christian Church, observed on the 28th of December, in memory of the martyrdom of the innocent children, by command of Herod, King of Judea. That prince, being alarmed with the enquiry of the wise men from the East, and apprehending his own kingdom in danger from him, who was said to be *born king of the Jews*, endeavoured by crafty policy to destroy our Saviour, under a pretence of worshipping him. But God made known the wicked purpose of Herod to Joseph, who secured the life of the *holy child Jesus*, by flying with him into Egypt. As for the wise men, instead of acquainting Herod, where the infant Jesus lay, they departed into their own country another way. This disappointment enraged Herod, who immediately *sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under*, hoping to involve the young king in the cruel execution, and thereby soon to determine his reign. This barbarous act met with a severe punishment at the hand of God: for, according to Josephus, Herod was inflamed with a slow fire, which gradually consumed his entrails; he had an unnatural appetite, which could no ways be satisfied; and his members rotted, and were full of crawling worms; in which condition he died.

Matth. ii. 2. Ver. 8.

Ver. 13, 15.

Ver. 16.

Antiq. lib. xvii. c. 8.

The Greek Church, in their kalendar, and the Abyssines of Ethiopia, in their offices, commemorate *fourteen thousand* infants, slaughtered on this occasion.

INOA. [Gr.] Ancient Grecian festivals, in memory of *Ino*. One of them was celebrated every year with sports and sacrifices at Corinth, being instituted by King Sisyphus. An anniversary sacrifice was offered to Ino by the Megarians, where she was first called *Leucothea*, being cast upon that coast by the waves, and interred by *Clefo* and *Tauropolis*. Ino had another festival in Laconia, where was a pond consecrated to her; into which it was usual, at this solemnity, to cast cakes of flower, which, if they sunk, were presages of prosperity, but, if they floated on the surface, were considered as ill omens.

TZETZES in Lycophron.

PAUSAN. in Atticis, & Laconicis.

INQUISITION, or THE HOLY OFFICE. A tribunal, or court of justice, in Roman-Catholic countries, erected by the Popes, for the examination and punishment of *Heretics*.

Vide LIMBORCH, Hist. de l'Inquisition.

Before the conversion of the empire to Christianity, there was no other tribunal, for the enquiry into matters of faith and doctrine, but that of the Bishops; nor any other way of punishing obstinate Heretics, but that of excommunication. But the Roman Emperors, being turned Christians, thought themselves obliged to interpose, in the punishment of crimes committed against God, and for this purpose made laws (which may be found in the Theodosian and Justinian Codes) by which Heretics were sentenced to banishment and forfeiture of estates. Thus there were



two courts of Judicature against Heretics, the one Spiritual, the other Civil. The ecclesiastical court pronounced upon the right, declared what was heresy, and excommunicated Heretics. When this was done, the civil courts undertook the prosecution, and punished those, in their persons and fortunes, who were convicted of heresy.

This method lasted till after the year 800. From this time the jurisdiction of the western Bishops over Heretics was enlarged, and they had now authority both to convict and punish them, by imprisonment, and several acts of discipline, warranted by the canons and custom : but they could not execute the imperial laws of banishment upon them. This sort of jurisdiction went on smoothly enough for three hundred years, until the XIIth century, when the great growth and power of Heresies (as they were called) began to give no small disturbance to the Church. However the Popes could do no more than send legates and preachers to endeavour the conversion of Heretics, particularly the *Albigenses*, who about this time were the occasion of great disturbances in Languedoc. Hither Father Dominic and his followers (called from him *Dominicans*) were sent by Pope Innocent III, with orders to excite the Catholic princes and people to extirpate Heretics, to *enquire* out their number and quality, and to transmit a faithful account thereof to Rome. Hence they were called *Inquisitors* ; and this gave birth to the formidable tribunal of the *Inquisition*, which was received in all Italy, and the dominions of Spain, excepting the kingdom of Naples, and the Low-countries, where Charles V, and after him Philip II of Spain, endeavoured to establish it, in 1567, by the Duke of Alva, to the loss of the United Provinces.

This tribunal takes cognizance of Heresy, Judaism, Mahometism, Sodomy, and Polygamy ; and the people stand in so much fear of it, that parents deliver up their children, husbands their wives, and masters their servants, to its Officers, without daring in the least to murmur. The prisoners are shut up in frightful dungeons, where they are kept for several months, till they themselves turn their own accusers, and declare the cause of their imprisonment ; for they are never confronted with witnesses. Their friends go into mourning, and speak of them as dead, not daring to solicit their pardon, lest they should be brought in as accomplices. When there is no shadow of proof against the pretended criminal, he is discharged, after a tedious imprisonment, and the loss of the greatest part of his effects.

The sentence against the prisoners of the Inquisition is publicly pronounced, and with extraordinary solemnity. This is called *Auto de fé*, that is, *Act* or *Decree of Faith*. In Portugal, they erect a theatre, capable of holding 3000 persons, on which they place a very rich altar, and raise seats on each side in the form of an amphitheatre, where the criminals are placed ; over against whom is a high chair, whither they are called one by one, to hear their doom, pronounced by one of the Inquisitors. The prisoners know their doom by the cloaths they wear that day. Those who wear their own cloaths, are discharged upon payment of a fine. Those who have a *Santo Benito*, or strait yellow coat without sleeves, charged with St Andrew's cross, have their lives, but forfeit their effects. Those who have the resemblance of flames, made of red serge, sowed upon their *Santo Benito*, without any cross, are pardoned, but threatened to be burnt, if ever they relapse. But those, who, besides these flames, have on their *Santo Benito* their own picture, environed with figures of devils, are condemned to die. The Inquisitors, who are Ecclesiastics, do not pronounce the sentence of death, but form and read an act, wherein they say, that the criminal, being convicted of such a crime by his own proper confession, is delivered with much reluctance to the secular power, to be punished according to his demerits. This writing they give to seven judges, who attend at the right side of the altar. These condemn the criminal to be first hanged, and then burnt : but *Jews* are burnt alive. The public place for execution in Portugal is called *Roussi*, whither the confraternity of mercy attend, and pray for the prisoner.

The *Inquisition* of Goa, in the Indies, on this side the gulph of Bengal, is very powerful, the principal Inquisitor having more respect shewed him, than either the Archbishop or Vice-roy. The criminals, sentenced by this tribunal to die, are clad much after the same manner as in Portugal. Such as are convicted of Magic, wear paper-caps in the form of sugar-loaves, covered with flames and frightful figures of devils. All the criminals go in procession to a church chosen for the ceremony,  
and



and have each of them a godfather, who are answerable for their forth-coming after the ceremony is over. In this procession the criminals walk barefooted, carrying lighted tapers in their hands: the least guilty march foremost. After the last of them that are to be discharged, comes one carrying a crucifix, and followed by those who are to die. The next day after the execution, the pictures of the executed are carried to the church of the Dominicans. The head only is represented surrounded with firebrands, and underneath is written the name, quality, and crime of the person executed.

The *Inquisition of Venice*, consisting of the Pope's nuntio residing there, the Patriarch of Venice, the Father Inquisitor, and two Senators, is nothing near so severe as those of Spain and Portugal. It does not hinder the Greeks and Armenians from the exercise of their religion; and it tolerates the Jews, who wear scarlet caps for the sake of distinction. In fine, the power of this tribunal is so limited by the States, that, in the university of Padua, degrees are taken, without requiring the candidates to make the profession of faith enjoined by the Popes; inso-much that Schismatics, Jews, and those they call Heretics, daily take their degrees in Law and Physic there.

The *Inquisition of Rome* is a congregation of twelve Cardinals, and some other officers, and the Pope presides in it in person. This is accounted the highest tribunal in Rome. It began in the time of Pope Paul IV, on occasion of the spreading of Lutheranism. The standard of the Inquisition is of red damask, on which is painted a cross, with an olive-branch on one side, and a sword on the other: the motto is these words of the 73d psalm, *Exurge, Domine, & judica causam meam*.

INQUISITORS. *See the preceding article.*

INSTITUTION and INDUCTION. In England, are the steps, or methods of proceeding, by which a cleric, or clergyman, is put into possession of a benefice, or living, to which he is collated, or presented.

*Institution* is, when the Bishop says to the cleric, *Instituo te rectorem talis ecclesie cum cura animarum, & accipe curam tuam & meam*, i. e. *I institute you rector of such a church, with cure of souls, and receive your care and mine*. It is a kind of approbation of the choice made of the person, and is previous to *Induction*, or the actual putting him into possession. He is compleat *Parson* as to spirituality, by *Institution*, but not as to the temporality; that is, he may enter upon the parsonage-house, pray and preach, &c. but cannot grant, let, or do any such act, till *inducted* into the living. The first beginning of *Institution* to benefices was in a national synod held at Westminster in 1124; for originally patrons did fill up all churches by collation and livery, without concurrence of the Bishop, till this power was taken from them by canons. 1. Inst 344. Plowd. 528. SELDEN, History of Tithes, c. vi. & ix.

*Induction* (i. e. *leading into*) is subsequent to *Institution*, and is giving a parson possession of his church. It is performed by the archdeacon, or some clergyman deputed by him for that purpose. It is analagous to livery and seisin in temporal estates, and puts him in possession of the church, glebe-land, tithes, &c. Induction is performed in the following manner. The clergyman commissioned takes the clergyman to be inducted by the hand, lays it upon the key of the church, the ring of the door, the latch of the church gate, or on the church wall, and pronounces these words; *By virtue of this commission, I induct you into the real and actual possession of the rectory of, &c. with all its appurtenances*. Then he opens the church-door, and puts the parson into possession thereof, who commonly tolls a bell, to give notice to the people that he has taken possession of the said church. Induction may, likewise, be made by delivery of a clod or turf of the glebe. It is *Induction*, which makes the parson compleat *incumbent*, and settles and fixes the freehold in him. Country Parson's Compan. 21, 22.

INTERDICT. An ecclesiastical censure, by which the church of Rome forbids the performance of divine service, and the administration of the sacraments, to a kingdom, province, town, &c. Some authors say, *Interdicts* were first practised in the west, in the reign of Charlemagne, in the beginning of the IXth century: but this censure was more frequently executed in France, Italy, and Germany, when the princes and great men made themselves absolute masters of MORIN. in Observat. Ecclesiast.



of those provinces, of which formerly they had been only governors; for then the Bishops, finding that these new lords slighted excommunication, put the Interdict in practice, the better to keep them to their duty. Pope Gregory VII, towards the end of the XIth century, made frequent use of this censure. Alexander III, in the year 1170, put England under an Interdict, forbidding the clergy to perform any part of divine service, except baptizing of infants, taking confessions, and giving absolution to dying penitents. But this censure being liable to the ill consequence of libertinism, and a neglect of religion, the succeeding Popes very seldom made use of it.

MAIMB.  
Hist. Luth-  
ran.

F. PAUL,  
Hist. Conc.  
Trid.

**INTERIM.** [*Lat.*] The name of a formulary, or confession of faith, obtruded upon the Protestants, after the death of Luther, by the Emperor Charles V, when he had defeated their forces. It was so called, because it was only to take place, in the *Interim*, till a general council should decide all the points in question between the Protestants and Catholics. The occasion of it was this: the Emperor had made choice of three divines, *viz.* Julius Phlug Bishop of Naumberg, Michael Helding titular Bishop of Sidon, and John Agricola, preacher to the Elector of Brandenburg; who drew up a project consisting of 26 articles, concerning the points of religion in dispute between the Catholics and Protestants. The controverted points were; the state of Adam, before, and after his fall: the redemption of mankind by Jesus Christ: the justification of sinners: charity and good works: the confidence we ought to have in God, that our sins are remitted: the church, and its true marks: its power, authority, and ministers: the pope and bishops: the sacraments: the mass: the commemoration of saints; their intercession; and prayers for the dead.

The Emperor sent this project to the Pope, for his approbation, which he refused: whereupon Charles V published the Imperial Constitution called the *Interim*, wherein he declared, that 'it was his will, that all his Catholic dominions should, for the future, inviolably observe the customs, statutes, and ordinances, of the Universal Church; and that those, who had separated themselves from it, should either re-unite themselves to it, or, at least, conform to this constitution; and that all should quietly expect the decisions of the general council.' This ordinance was published in the Diet of Augsberg, May 15, 1548. But this device neither pleased the Pope, nor the Protestants: the Lutheran preachers openly declared, they would not receive it, alledging that it re-established Popery. Some chose rather to quit their chairs and livings, than to subscribe it; nor would the Duke of Saxony receive it. Calvin, and several others, wrote against it. On the other side, the Emperor was so severe against those, who refused to accept it, that he disfranchised the cities of Magdeburg and Constance, for their opposition.

Rational.  
lib. vi. c. 2.  
n. 2.

**INTROITS.** In the first Common-prayer book of King Edward VI, before every Collect, Epistle, and Gospel, there is a psalm printed, which contains something prophetic of the evangelical history used upon each Sunday and holiday, or is some way or other proper to the day: this, from its being sung or said, whilst the priest made his *entrance* within the rails of the communion-table, was called *Introitus* or *Introit*. In the second edition of King Edward's book, it was laid aside; but for what reason, is uncertain. — The use of *Introits* seems to be very unexceptionable, and it is certain they were of great antiquity in the Church. Durandus proves, they were taken into divine service before the time of St Jerom. The want of them is supplied by the singing of anthems in cathedrals, and part of a psalm in metre in the parish churches.

**INVENTION OF THE CROSS.** A Romish festival. *See* CROSS.

Part IV. tit.  
qui orandus sit.

**INVOCATION OF SAINTS.** The Christians, of the Romish communion, address themselves in prayer to the saints, or the souls of such good and pious persons, as have been canonized after their death. The *catechism* of the council of Trent makes a very great difference between the manner of imploring the succour of God, and that of imploring the assistance of the saints. 'We beg of God (says the catechism) to give us good things, and to deliver us from evil; but we pray to the saints, to intercede with God, and obtain those things, which we stand in need



' need of. Hence we use different forms in praying to God, and to the saints: to the former we say, *hear us, have mercy on us*; to the latter we only say, *pray for us*.' The council of Trent expressly teaches, that the saints, who reign with Jesus Christ, offer up their prayers to God for men, and condemns those, who maintain the contrary doctrine. The Protestants reject this practice, and esteem it little less than idolatry. They question the truth of the fact, namely, that the souls of good men after death are privy to the actions of men in this life: if they are not, there can be no sense or reason in addressing any kind of prayer to them.

Sess. 25. Dec.  
*de invoc.*

In the public office of *canonical hours*, used by the *English-Saxons*, the blessed Virgin, and the rest of the saints, are mentioned in these words: *Sancta Dei Genetrix, Virgo Maria, & omnes Sancti dei intercedant pro nobis peccatoribus ad Dominum, ut mereamur ab eo adjuvari, & salvari. i. e. May the Virgin Mary, the holy mother of God, and all the saints of God, intercede for us sinners, that we may deserve to be helped and saved by him.* But this amounts to no more than a general wish for the intercession of the saints, and is far from a direct application to them. The practice of immediate address, as far as we can discover, did not prevail in England till the Xth century. At this time, in the *Homily* of the *Assumption* of the blessed Virgin, there is a direct prayer to the blessed Virgin, to intercede for them. See SAINTS.

Letters between Dr  
Geo. Hickes  
and a Popish  
Priest. in *Præf.*  
& *Append.*

**JOACHIMITES.** The disciples of *Joachim*, Abbot of Flora, in Calabria. Joachim was a Cistercian Monk, and a great pretender to inspiration. He relates of himself, that, being very young, he went to Jerusalem in the dress of a Hermit, to visit the holy places, and that, while he was in prayer to God in the church of that city, God communicated to him, by infusion, the knowledge of divine mysteries, and of the holy scriptures. He wrote against Lombard, the master of the sentences, who had maintained, that there was but one essence in God, tho' there were three persons; and he pretended, that, since there were three persons, there must be three essences. This dispute was in the year 1195. Joachim's writings were condemned by the fourth Lateran Council.

His followers, the *Joachimites*, were particularly fond of certain *Ternaries*. The Father, they said, operated from the beginning until the coming of the Son; the Son from that time to theirs, *viz.* the year 1260; and the holy Spirit then took it up, and was to operate in his turn. They likewise divided every thing relating to men, doctrine, and manner of living, into three classes, according to the three persons of the Trinity. The *first Ternary* was that of men; of whom the first class was that of married men, which had lasted during the whole period of the Father: the second was that of Clerics, which lasted during the time of the Son; and the last was that of Monks, wherein was to be an uncommon effusion of grace by the holy Spirit. The *second Ternary* was that of doctrine; *viz.* the Old Testament, the New, and the everlasting gospel: the first they ascribed to the Father, the second to the Son, and the third to the holy Spirit. A third *Ternary* consisted in the manner of living: *viz.* under the Father, men lived according to the flesh; under the Son, they lived according to the flesh and the Spirit; and, under the holy Ghost, they were to live according to the Spirit only.

**JOB (THE BOOK OF).** A canonical book of the Old Testament; containing a narrative of a series of misfortunes, which happened to a man, whose name was Job; the encomium of that extraordinary patience with which he bore them; and the conferences he had with his friends upon the subject of his misfortunes.

Many of the Jewish Rabbins pretend, that this relation is altogether a fiction: others think, it is a simple narration of a matter of fact, just as it happened; whilst a third sort of critics, keeping a *medium* between these two opinions, acknowledge, that the ground-work of this story is true, but that the author wrote it in a poetical strain, and decorated it with peculiar circumstances, to render the narration more profitable and entertaining. The other books of scripture (particularly *Exek. xiv. 14.* and *Jam. v. 11.*) mention Job as a real person; and the stile and manner in which it was written, the converses between God and the devil, and the prolix discourses of Job and his friends, plainly enough shew, that the story is amplified and embellished by the author.



The time is not set down, in which Job lived. Some have thought, that he was much antienter than Moses, because the *law* is never cited either by Job or his friends, tho' they wanted not occasion of mentioning it, and because it is related, that Job himself offered sacrifices. Probably, the circumstances of this story happened whilst the Israelites were in the wilderness. Some of the critics ascribe this history to Job himself; but the Rabbins generally pronounce Moses to be the author of it. Others say, that Job wrote it originally in Syriac or Arabic, and that Moses rendered it into Hebrew, and added several passages to it; and some make Solomon to have been the author of it, discovering, as they think, his manner of writing in it.

St Jerom imagined, that the book of Job, excepting the two first chapters, and the end of the last, is written in Hexameter verse, composed of Dactyls and Spondees, mixed sometimes with other feet of the same quantity, tho' not the same number of syllables. He authorizes this opinion by the testimony of Philo, Josephus, Origen, and Eusebius of Cæsarea. At present, it is very hard to discover the measure and cadency of these verses; but we may perceive through the whole that poetical genius, and those noble, bold, and figurative expressions, which are the very soul of poetry.

This book is naturally divided into three parts, tho' very unequal ones. The first is the historical narration of the former prosperity of Job, and of the miseries with which he was afterwards afflicted: this is the subject of the two first chapters. The second part consists of the speeches of Job and his friends: this comprehends the principal body of the work. The last part, which begins at the seventh verse of the last chapter, is a short account of what followed after these conferences between Job and his friends; which concludes the whole.

At the end of the Greek and Arabic copies of this book, and in the old Latin Vulgate, we have this account of Job, said to be taken from the Syriac. 'Job dwelt in the Auitis, upon the confines of Idumæa and Arabia. His name at first was Jobab. He married an Arabian woman, by whom he had a son, called Ennon. He himself was the son of Zerah, of the posterity of Esau, and a native of Bozrah; so that he was the fifth in descent from Abraham. He reigned in Edom; and the kings before and after him reigned in this order. Balak, the son of Beor, in the city of Dinhabah; after him Job, otherwise called Jobab. Job was succeeded by Husham, Prince of Teman. After him reigned Hadad, the son of Bedad, who defeated the Midianites in the fields of Moab. The name of his city was Arith. Job's friends, who came to visit him, were; Eliphaz, of the posterity of Esau, and King of Teman; Bildad King of the Shuhites; and Zophar, King of the Naamathites.'

We meet with the name of Job in the antient martyrologies, with the title of prophet, saint, and martyr. The worship of him is of great antiquity among the Greeks and Latins. The Greeks have chosen the 6th of May for celebrating the festival of St Job. The Latins keep it on the tenth of the same month. A great number of churches and chapels are dedicated to this holy man, particularly in Spain and Italy; and he is invoked principally against the leprosy, itch, foul disease, and such like distempers.

D'HÉRBE-  
LOT, Bibl.  
Orient. pag.  
81. and 466.

The Arabian authors make Job to be one of the three prophets descended from Ishmael: the other two are Jethro and Mohammed. They account for Job's disease by saying that the devil blew such a pestilential heat upon him through the nose, that his whole mass of blood was corrupted thereby. They relate farther, that the inhabitants were obliged to put him out of the city in a very remote place, whither his wife carried him every day what was necessary for his subsistence; that the devil constantly stole away from her every thing she had provided for him; and that, having reduced her to such a condition, that she had nothing to relieve her husband withal, he appeared to her in the form of a woman that was bald, telling her, that if she would give her two tresses of her hair, which hung upon her neck, she would furnish her every day with what was necessary for the subsistence of her husband. Job's wife (they say) accepted of the offer, and gave the old woman her two tresses. The devil went immediately to Job, and told him, that his wife had been surprized in the act of leudness, and her hair had been cut off. Job, suspecting very much that she had suffered her self to be deluded, swore, if he recovered his health, he would severely chastise her for her fault. The devil, having thus got the better of Job's patience, transformed himself into an angel of light, and declared to the people



people of the country, that Job had forfeited the favour of God, and that they should no longer permit him to abide among them. Job, being informed of what had passed, had recourse to God by prayer; who in a moment put an end to all his sufferings: for the Angel Gabriel descended to the place where he was; and, striking the earth with his foot, caused a fountain of the purest water to spring out of it; wherein Job having washed his body, and drank of it, found himself on a sudden absolutely cured, and restored to perfect health: after this God multiplied his riches in such a manner, that, to express the abundance of it, the Arabian authors say, that a shower of gold fell upon him.

**JOEL (THE PROPHECY OF).** A canonical book of the Old Testament. Joel, the son of Pethuel, the second of the twelve lesser prophets, was, it is said, of the tribe of Reuben, and the city of Bethoron. St Jerom believes him to have been nearly cotemporary with Hosea, because he follows that prophet in the Hebrew text: for that Father believed, that the prophets were disposed according to the series of time. Some place him before Jehoram, the son of Ahab, in whose time there was a famine, which it is pretended he foretold. The Rabbins place him under the reign of Hezekiah, or Manasseh.

The style of this prophet is figurative, strong, and expressive. He upbraids the Israelites for their idolatry, and foretels the calamities they should suffer as a punishment of that sin: but he endeavours to support them with the comfort, that their miseries should have an end upon their reformation and repentance.

**JOGUIS.** A kind of Hermits, among the East-Indians. They are generally seen standing under trees, or near their pagods. Some of them go stark naked, holding their arms across over their heads, and continue in that posture all their lives. Others sleep on the ground, with one leg higher than the other, and their arms raised above their heads. These wretched penitents insensibly lose the use of their arms and legs. Some of them feed peacocks, and other birds, for the sake of their god Brama. They are followed by persons of both sexes, who make a vow of devoting themselves to their service, and are wholly employed in soothing the voluntary sufferings of the *Joguis* with alms and refreshments. When they hold their spiritual conversations, they sit close together in a ring, and tie at the end of a stick a banner made of several pieces of stuff.

Ceremonies of  
the East-Indians,  
*apud*  
Rel. Cer.  
T. II.

Some *Joguis* confine themselves in cages, which are set on the top of a thick stake fixed in the ground: these cages are so small, that the penitent is prodigiously tortured in them. Near these cages are placed two little idols of *Ixora* or *Mahadeu*, the perpetual object of the worship of all recluse. Some, holding a sabre in one hand, and a kind of shield in the other, go up a crane, where hooking themselves to an iron, which runs a considerable way into their backs, they spring forward into the air, flourishing their sabres, and launching out into extravagant praises of their idols. Others plunge into the Ganges, in hopes of being devoured by crocodiles, fancying they shall thereby obtain the happiness of the next life. Baldæus tells us, that *Canara*, in the kingdom of *Cananor*, is most famous for its *Joguis*, whose lives are considered by the Indians as perfect models of piety and holiness. These saints walk about stark naked, with little bells in their hands, to call the pious of both sexes to their devotions. If this author is to be credited, their women of the greatest distinction handle the privities of these saints out of a religious motive, and behold their nakedness with a Stoical indifferency. Della Valle tells us, the *Joguis* pretend to revelations by the virtue of their spiritual exercises, prayers, and fasts, and that a secret and carnal commerce, which they hold with certain Dæmons or *Genii* (which appear to them in the shape of women) enables them to pry into futurity.

**S. JOHN BAPTIST (THE NATIVITY OF).** A festival of the Christian Church, observed on the 24th of June. The Church celebrates the *Nativity* of this Saint because of the wonderful circumstances attending it; his birth being foretold by an angel, sent on purpose to deliver this joyful message, when his mother Elizabeth was barren, and both his parents well stricken in age. The same divine messenger foretold, that he should be great in the sight of the Lord, and should neither drink wine nor strong drink; that he should be filled with the Holy Ghost even from his mother's womb; that he should convert many of the Jews, and

Luke i. 7.  
13.

Ver. 15.



and prepare the way of the Lord, and consequently should be the *forerunner* of our Saviour, and the greatest of all the prophets. This prediction he fulfilled by his exemplary life, and by proclaiming to the Jews the approach of the Messiah. His conduct and doctrine drew to him many hearers, and gained him many Profelytes, who were *baptized of him, confessing their sins*: and from hence he was stiled the *Baptist*, because *Baptism*, tho' a Jewish rite, had never been made use of, before St John's time, to figure out to them repentance and remission of sins. St John was beheaded by the command of Herod, whom he had provoked by reproving him for his adultery and incest in keeping Herodias, his brother Philip's wife; tho' Josephus makes the motive of it to proceed from Herod's apprehension of St John's popularity, which might occasion some innovation or insurrection. The Jews had such an opinion of this prophet's sanctity, that they ascribed the overthrow of Herod's army, which he had sent against his father-in-law Aretas, to the just judgment of God, as a punishment for putting John the Baptist to death.

The gospel does not tell us where St John was buried; but, in the time of Julian the Apostate, his tomb was shewn at Samaria, where the inhabitants of the country opened it, and burnt part of his bones: the rest were saved by some Christians, who carried them to an Abbot of Jerusalem, named Philip. This abbot made a present of them to St Athanasius, and St Athanasius put them in a well, till they were lodged in a more honourable place. Some time after, Theodosius having demolished the temple of Serapis, a church was built in the room of it dedicated to St John Baptist; and here these holy relics were placed in the year 396.

The church of St John Baptist at Damascus is celebrated both by the Christians and Mohammedans. It was at first dedicated to Zechary the father of St John: but it had the name of St John Baptist, after this saint's head had been found at Emesa, in the time of Theodosius the Younger. It is pretended, that this church was built by the Sabians, or Christians of St John, who kept in it the head of St John Baptist hanging from the roof; and that the Caliph Abdalmelech, being desirous to purchase this church of the Christians, offered them 40000 Dinars or Pistoles; which being refused, he took it by force, and converted it into a mosque. The Mohammedans cite several expressions of the gospel, as used by St John, which in reality were Jesus Christ's; and they have composed dialogues between Jesus Christ and St John Baptist.

**S. JOHN THE EVANGELIST'S DAY.** A festival of the Christian Church, observed on the 27th of December.

St John was a Galilean, the son of Zebedee and Salome, younger brother of St James, with whom he was brought up in the trade of fishing, and with whom he was called to be a disciple and an apostle of our Saviour. He is thought by the antients to be much the youngest of all the apostles, being under thirty years of age, when he was called to that dignity: and his great age seems to prove as much; for, since he died at about an hundred years of age in the third year of Trajan, he must have lived above seventy years after our Saviour's sufferings. St John was particularly esteemed by our Saviour. He was not only one of the three disciples, whom our Saviour admitted to the more private passages of his life, but was *the disciple whom Jesus loved*, who lay in his master's bosom at the paschal supper, and to whom our Lord committed the care of his mother, when he was leaving the world.

After our Saviour's death, St John exercised his apostolical office in Asia; tho' it is probable, he continued in Judea till after the blessed Virgin's death, which happened about fifteen years after our Lord's ascension; otherwise we must have heard of him in the account St Luke gives of St Paul's journeys in those parts. He founded the Churches of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea: but his chief place of residence was Ephesus, where St Paul had many years before settled a church. It is thought he did not confine his ministry merely to Asia Minor, but that he preached in other parts of the east, probably in Parthia; his first epistle being antiently entitled *To the Parthians*.

This great apostle, being represented to the Emperor Domitian as a publick subverter of the religion of the empire, was, by the Proconsul of Asia, sent bound to Rome, where he was cast into a cauldron of boiling oil, out of which he miraculously escaped unhurt. But the Emperor presently banished him into the island of



of Patmos, in the Archipelago, where he remained several years. But, when the Emperor Nerva revoked the severe edicts of his predecessor, St John took the advantage of that indulgence, and returned to Ephesus; where, finding Timothy their Bishop martyred, he governed that church until the time of Trajan; about the beginning of whose reign he died, being an hundred years old, and never married.

Besides the gospel, revelations, and three epistles of St John, which the church receives, there are some other apocryphal writings ascribed to him: for example, a book of his supposed travels; another of his acts, which the Encratites, Manichees, and Priscillianists made use of; a book concerning the death and assumption of the Virgin; and a creed, supposed to have been given by the blessed Virgin and St John to Gregory of Neocæsarea.

St John is generally firnamed *The Divine*, by reason of the sublimity of his knowledge and revelations, and particularly because of the beginning of his gospel. Polycrates, Bishop of Ephesus, affirms, that he wore a plate of gold upon his forehead, as a priest and apostle of Jesus Christ. He is painted with a cup, and a serpent issuing out of it; because, some heretics (as is related in the spurious Prochorus) having given him poison in a glass, he made the sign of the cross over it, and all the venom was dispelled under the form of a serpent. *See the two following articles.*

*Apud EUSEB.  
lib. v. c. 24.*

**S. JOHN'S GOSPEL.** A canonical book of the New Testament, being a recital of the life, actions, doctrine, death, &c. of our Saviour Jesus Christ, written by St John the Apostle and Evangelist. *See the preceding article.*

St John wrote his gospel at Ephesus, after his return from the isle of Patmos, at the desire of the Christians and Bishops of Asia. St Jerom says, he would not undertake it, but on condition they should appoint a publick fast, to implore the assistance of God; and that, the fast being ended, St John, filled with the Holy Ghost, broke out into these words; *In the beginning was the Word*, &c. The antients assign two reasons for this undertaking. The first is, because, in the other three gospels, there was wanting the history of the beginning of Jesus Christ's preaching till the imprisonment of John the Baptist; which therefore he applied himself particularly to relate. The second reason was, in order to confound the errors of the Cerinthians, Ebionites, and other heretics, who denied the divinity of Jesus Christ.

*Præf. in Com-  
mentarios.*

*EUSEB. lib.  
iii. c. 24. &  
lib. vi. c. 14.*

Some critics have thought, that St John's gospel ended at the xxth chapter with those words, *Many other signs truly did Jesus*, &c. and that the following chapter was added, after the death of St John, by the church of Ephesus.

Clement of Alexandria calls this gospel, *the spiritual gospel*; and St Jerom says of this Evangelist, that he wrote of our Saviour's divinity in a very sublime manner, and with a *happy temerity*. Pagan Philosophers have admired the sublimity of St John's Gospel. Thus, the Platonist Amelius, having read the beginning of it, and finding it conformable to the doctrine of Plato, cried out, *O Jupiter! this Barbarian believes with Plato, that the Word is the beginning.*

*EUSEB. Præp.  
Evang. lib.  
xi. c. 19.*

The Emperor Julian accuses St John of introducing novelties into the Christian religion, by making Jesus Christ pass for a God, which neither St Paul, nor the other evangelists, had dared to do.

It is observable, that the history of the woman taken in adultery, related in the viiith chapter, is not to be found in all the manuscripts of this gospel. Grotius, and others, believed, that the story was taken from the gospel of the Nazareens, and inserted afterwards in that of St John. Others pretend, that the Novatians had razed it out. But St Augustin thinks, some good orthodox people had expunged it, lest their wives should make use of it, to prevent that chastisement, which their disloyalty might deserve.

**S. JOHN'S GENERAL EPISTLES.** Three canonical books of the New Testament, being letters written by St John the Evangelist. *See the last article but one.*

The *First Epistle of St John* has always been received by the church as genuine. Tho' there is neither inscription nor direction, it appears, by the beginning of ch. ii. to be a *Catholic*, or *General* Epistle, addressed, not to one, but many Christians. It is probable, he wrote it towards the end of his life, because he mentions



the opinion, which then prevailed, that the day of judgment was at hand, and antichrist ready to appear. He insists upon the advantages of faith in Christ: he exhorts those, to whom he writes, not to suffer themselves to be seduced by false teachers; and recommends to them good works, the love of God and our neighbour, purity, and other Christian virtues. This Epistle, for matter and stile, is much like the Gospel, written by the same apostle.

The two other Epistles, which carry his name, have not always been so generally received. On the contrary, some of the antients were of opinion, that they were written by another John, called *the Elder*, a disciple of the apostles, mentioned by Papias. However Irenæus quotes the Second under the name of John the disciple of our Lord. In truth, the spirit, the sentiments, and stile of these two Epistles are not only like, but often the same as in the first Epistle; which plainly bespeaks one and the same author.

The *second Epistle of St John* is directed to the *elect Lady*; by which some understand a lady named *Electa*; others only some lady of dignity and distinction; and others an *elect* or *chosen* Church, metaphorically stiled *Lady*. Whoever she be, the Apostle congratulates her, because her children led a Christian life. He cautions her likewise to beware of impostors, who denied, that Christ was come in the flesh.

The *Third Epistle of St John* is directed to Gaius or Caius. Whoever he be (for it is controverted) the Apostle declares to him the joy he conceived, when he heard of his piety and charity.

It is probable, St John wrote his *Epistles*, as well as his *Gospel*, from Ephesus, after his return from the isle of Patmos.

**JONAH (THE PROPHECY OF).** A canonical book of the Old Testament. The prophecy of Jonah was directed to the Ninevites, and relates, how that prophet, being commanded by God to go to Nineveh, but disobediently attempting a voyage another way, was discovered by a sudden tempest arising, and cast into the sea, and swallowed by a whale; which, after having lodged him three days and three nights in its belly, disgorged him upon the shore: whereupon, being sensible of his past danger, and surprizing deliverance, he betook himself to the journey and embassy, to which he was appointed; and, arriving at Nineveh, the metropolis of all Assyria, he, according to his commission, boldly laid open to the inhabitants their sins and miscarriages, and proclaimed their sudden overthrow, except they repented: upon which the whole city, by prayer and fasting, and humbling themselves, and by a speedy repentance, happily averted the divine vengeance, and escaped the threatened ruin.

2 Kings xiv.  
25.

Jonah was the son of Amittai, of Gath-hepher, near Dio-Cæsarea, of the tribe of Zebulun, in Galilee. He began to prophecy in the reign of Joash the father of Jeroboam, King of Israel, and of Uzziah or Azariah, King of Judah, and seems to be the most antient of all the prophets. The history, related in his prophecy, came to pass in the days of Pul, the father of Sardanapalus King of Nineveh, who was invited by Menahem, and came into the kingdom of Israel with an army in the life-time of the prophet Hosea.

EPIPH. &  
DOROTH. de  
vit. prophet.

The author of the *lives of the prophets* ascribes to Jonah the following prophecy: *When innumerable people shall be seen coming from the west, then must we expect to see this city utterly destroyed; and this city shall be destroyed, when the stone shall be seen to weep with compassion.* The people coming from the west are the Romans, and the stone weeping with compassion is Jesus Christ, called in scripture the corner-stone, who wept over Jerusalem a few days before his passion. The same author relates, that Jonah, returning from Nineveh, and ashamed to see, that his prediction was not followed with the execution he had foretold, retired with his mother to the city of Sur, or rather Tyre, where he dwelt till his death, and was buried in the cave of Cenezæus, judge of Israel.

The eastern people shew the tomb of Jonah at Mosul, which they believe to be the same as Nineveh. The Turks shew his Mausoleum at Gath-hepher, in a subterraneous chapel, inclosed within a mosque. They believe at Venice, that they have the body of Jonah in the church of St Apollinarius. His relics likewise are to be seen at Nocera in the kingdom of Naples, and in the abbey of mount Cassin, where one of his ribs is shewn,

The



The Mohammedans are acquainted with the history of Jonah; but their knowledge of it is very imperfect. They relate, that the vessel, wherein he embarked, being under full sail, stopped on a sudden, without any one's being able to move it forwards or backwards; that the sailors thereupon drew lots, and the lot fell upon Jonah, who was cast into the sea, to appease the anger of Heaven; and that, being swallowed up by a fish, he was carried to the very bottom of the deep, and continued there forty days. The Mohammedans call this prophet *The fish's companion*.

D'HERBE-  
LOT, Bibl.  
Orient. p. 495.

**JOSHUA (THE BOOK OF).** A canonical book of the Old Testament. The learned are divided in their opinions about the author of the book of Joshua; the title at the head of the book being supposed, not to denote its author, but the subject matter of it, being the history of the wars and transactions, which happened under the administration of Joshua. Some think, the 26th verse of the last chapter are an evidence, that Joshua was the author of this book: the words are; *Joshua wrote all these words in the book of the law of the Lord*. But this may only relate to what is said in this chapter concerning the covenant, that the people made with God. For Joshua, a little before his death, having assembled the Israelites at Sichem, and laid them under a solemn engagement to serve only the Lord, gave them fresh laws and ordinances, and *wrote all these words in the book of the law of the Lord*. Some alledge what is said concerning Joshua in the book of *Ecclesiasticus* [ch. xlv.] that *he was the successor of Moses in prophecies*, as a proof that he wrote a sacred book. But this may mean no more, than that he succeeded Moses in the spirit of prophecy. The antient Talmudists, and many of later date, expressly ascribe this book to Joshua, and the Jews reckon him among the first prophets, as they call them, tho' the book is meerly historical.

Some of the antients, and many of the moderns, deny, that Joshua was the author of this book. Theodoret affirms, that it was compiled a long time after the death of Joshua, and that it was but an abstract of an antient commentary, called *The book of Jasher* or *just men*, spoken of in the tenth chapter of this book. Others have endeavoured to shew, from particular passages of the book, that it could not be Joshua's; as when it is said, (ch. iv. ver. 9.) that *the twelve stones, that Joshua set up in the midst of Jordan, remain to this day*: and in another place; *This place is called Gilgal to this day*. But these, and the like passages might have been afterwards added to the collections of Joshua.

However it be, the Hebrews, as well as the Greeks and Latins, have distinguished this book by the title of *Joshua*, or *Jesus*. This great personage was the son of Nun, of the tribe of Ephraim. He was first called Oshea; but Moses changed his name to Jehoshua or Joshua. These names, which have all the same root, signify *a Saviour*; and Joshua was appointed by God to be the successor of Moses, and to lead the Israelites in *safety*, by subduing their enemies, into the promised land: the history of which great event is the subject of the book of Joshua; which may be divided into three parts. The first is a history of the conquest of the land of Canaan. The second, which begins at the xiith chapter, is a description of that country, and the division of it among the tribes. The third, comprized in the two last chapters, contains the renewal of the covenant he caused the Israelites to make, and the death of their victorious leader and governor. The whole comprehends a term of seventeen, or, according to others, twenty seven years.

The Samaritans have a book of Joshua, which they preserve with great respect, and make use of to support their pretensions against the Jews: but this book is very different from that, which the Jews and Christians esteem to be canonical. It contains 47 chapters, filled with an infinite number of fables and childish stories. It begins with Moses's choice of Joshua to be his successor, and relates a great number of miracles, which are not in the genuine book of Joshua. It describes a certain war carried on against Saubec, son of Heman, King of Persia, with a thousand fabulous circumstances. After the death of Joshua, this book names one Terfeco, of the tribe of Ephraim, for his successor. The author includes within his history what concerns the judges, and kings of Judah, Jaddus, and Alexander the Great, and the siege of Jerusalem by Adrian. He concludes with what relates to Nathaniel, and his sons Babarraba, Akbarus, and Phinehas. This book is not printed. Joseph Scaliger, to whom it belonged, left it as a legacy to the library of Leyden; where it

M. FABRIC,  
Apoc. V. T.



it is at present, in Samaritan characters, but in the Arabic language, translated from the Hebrew.

The Jews make Joshua the author of a prayer, which they repeat when they go out of their synagogues. They likewise ascribe to him ten rules, which were to be observed in the land of Promise : they relate chiefly to matters of a civil nature.

D'HERBE-  
LOT, Bibl.  
Orient. p.  
494.

The Mohammedans believe, that Joshua was sent by God, to fight the giants, who possessed the town and country of Arika or Jericho. He gave them battle on a friday in the evening ; but, night coming on, and it not being lawful to fight on the sabbath-day, he begged of God to prolong the day, that he might have time to defeat them. Accordingly the sun continued an hour and half longer than usual above the horizon. This was one motive of the Mussulmans choosing friday in every week for a festival. They add, that Joshua drove the Canaanites out of their country, and obliged them to retire into Africa.

IRIS. A fabulous goddess. The antient poets deified that beautiful appearance in the heavens, which we call the *Rainbow*, under the name of *Iris*. She was said to be the daughter of *Thaumas*.

VIRG. Æn.  
lib. ix. ver. 5.

*Ad quem sic roseo Thaumantias ore locuta est, &c.*

SERVIUS, in  
loc.

*Thaumas* is derived from the Greek θαυμάζω, *admirari* ; and was said to be the father of *Iris*, because men *admired*, or wondered at, the beautiful colours of the celestial bow. This goddess is a constant attendant on *Juno* ; the physical reason of which is, because *Juno* denotes the *air*, and the appearance of *Iris*, or the rainbow, shews the disposition or temperature of the air. As Mercury, the messenger of the gods, was employed to unloose the souls of men, so *Iris* was to set free the souls of women. *Juno* sends her on this errand to the unhappy *Dido*.

VIRG. Æn.  
lib. iv. ver.  
693.

Tum Juno omnipotens, longum miserata dolorem,  
Difficilesque obitus, Irim demisit Olympo,  
Quæ luctantem animam nexosque resolveret artus - - -  
Ergo Iris croceis per cælum roseida pennis,  
Mille trahens varios adverso sole colores,  
Devolat, & supra caput astitit : hunc ego Diti  
Sacrum jussa fero, teque isto corpore solvo.  
Sic ait, & dextra crinem secat ; omnis & unâ  
Dilapsus calor, atque in ventos vita recessit.

*Then Juno, grieving that she shou'd sustain  
A death so lingring, and so full of pain,  
Sent Iris down, to free her from the strife  
Of lab'ring nature, and dissolve her life - - -  
Downward the various goddess took her flight,  
And drew a thousand colours from the light :  
Then stood above the dying lover's head,  
And said, I thus devote thee to the dead ;  
This off'ring to the infernal gods I bear :  
Thus while she spoke, she cut the fatal hair ;  
The struggling soul was loosed, and life dissolved in air. }* DRYDEN.

*Iris* has full employment in Homer. In the second book, she orders the Trojans to arm. In the third, she tells Helen of the single combat of Paris and Menelaus : in the eighth, she is sent to Pallas and Juno, with orders from Jupiter : in the eighteenth, she admonishes Achilles to succour his friends fighting for the body of Patroclus ; and in the twenty-third, she summons the winds to raise the fire of Patroclus's pile.

As to the etymology of the word *Iris*, Servius observes, from Hesiod, that Mercury and *Iris* being both messengers of the gods, the errands of Mercury always tend to concord, and the messages of *Iris* to war and discord ; from whence she was called *Iris, quasi "Egis*. But Eustathius more properly derives it from εἶρεν, the same as ἀγγέλλειν, *nuntiare* ; which agrees better with the office and employment of this deity.

In II. γ.



deity. Vossius, for a like reason, deduces the name from the Hebrew *Ir* or *Hir*, De Idolol. lib. iii. c. 13. which signifies an angel or messenger.

**ISAIAH (THE PROPHECY OF).** A canonical book of the Old Testament. *Isaiah* is the first of the four greater prophets, the other three being *Jeremiah*, *Ezekiel*, and *Daniel*. He was of royal blood, his father *Amos* being brother to *Azariah* king of *Judah*. He prophesied from the end of the reign of *Uzziah*, to the time of *Manasseh*; by whose order, according to a Jewish tradition, he was sawn asunder with a wooden saw. He delivered his predictions under the reigns of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*. The five first chapters of his prophecy relate to the reign of *Uzziah*: the vision of the sixth chapter happened in the time of *Jotham*: the next chapters, to the fifteenth, include his prophecies under the reign of *Ahaz*: and those, that happened under the reigns of *Hezekiah* and *Manasseh*, are related in the next chapters, to the end.

The style of this prophet is noble, sublime, and florid. *Grotius* calls him the *Demosthenes* of the Hebrews. He had the advantage, above the other prophets, of improving his diction by conversing with men of the greatest parts and elocution. This added a gravity, force, and vehemence to what he said. He impartially reformed the vices and disorders of the age he lived in, and openly displayed the judgments of God, which were hanging over the Jewish nation; at the same time denouncing vengeance on those foreign nations, which were instrumental in inflicting those judgments, viz. the *Assyrians*, *Egyptians*, *Ethiopians*, *Moabites*, *Edomites*, *Tyrians*, and *Arabians*. He clearly foretold the deliverance of the Jews from their captivity in *Babylon* by the hand of *Cyrus* King of *Persia*; and this he expressly mentioned an hundred years before it came to pass. But the most remarkable of his predictions are those concerning the *Messiah*. He, in plain terms, foretold, not only the coming of *Christ* in the flesh, but all the great and memorable circumstances of his life and death. He speaks, says *St Jerom*, rather of things *past* than *to come*; and he may rather be called an *Evangelist*, than a *Prophet*. In 2 Chron. xix. 2. Pref. in Is.

Besides the prophecies of *Isaiah* still extant, he wrote a book concerning the actions of *Uzziah*, cited in the *Chronicles*; but it is now lost. *Origen*, *Epiphanius*, and *St Jerom* speak of another book, called *The ascension of Isaiah*. Some of the Jews ascribe to him the *Proverbs*, *Ecclesiastes*, *Solomon's Song*, and the book of *Job*. *St Ambrose* relates of *Isaiah*, that, being in prison, and in great danger of dying, the devil appeared to him, and promised, if he would retract his prophecies, to deliver him; but *Isaiah* chose rather to die, than accept deliverance upon such terms. There is, in the *Talmud*, a long dialogue between *Isaiah* and *Hezekiah*, in the time of this prince's sickness, when the prophet came to visit him. 2 Chron. xxvi. 22. In Ps. 118. Gemar. Berachot. c. i.

The eastern Christians tell us, that the prophet *Isaiah* forfeited the gift of prophecy twenty-eight years, for not opposing King *Uzziah*, when he resolved to enter the sanctuary, where was the altar of incense. The same authors make him to have lived 120 years. D'HERBELLOT, Bibl. Orient. p. 500.

**ISIS.** A famous deity of the antient Egyptians. The two principal gods of the Egyptians, *Isis* and *Osiris*, upon which the whole superstition of that people turns, are, if we collect the sentiments of several writers, all the gods of the Pagans: for, as *Osiris* was *Bacchus*, *Pluto*, *Jupiter*, &c. so *Isis* was *Ceres*, *Juno*, *Luna*, *Teria*, *Minerva*, *Proserpine*, *Thetis*, *Cybele*, *Venus*, *Diana*, *Bellona*, *Hecate*, *Rhamnusia*, and in short all the goddesses; whence it is that she was called *Myrionyma*, the goddess with a thousand names.

The worship of *Isis* appears to have been more in vogue than that of *Osiris*, she being more frequently to be met with upon marbles than he. *Isis* was looked upon as the parent, and nature, of all things; as appears from a marble at *Capua* inscribed to this goddess, as follows: MONTF. Ant. tiq. T. II. p. II. B. I. c. ii.

TE TIBI  
UNA, QUÆ ES OMNIA,  
DEA ISIS,  
ARRIUS BA  
BINUS V. C.

i. e. to thee, goddess *Isis*, who art one and all things, *Arrius Babinus* makes this vow. And,  
6 Y



PLUT. de  
Isid. & Osirid.

And, at Sais, in the temple of Minerva, who was thought to be the same as Isis, there was this inscription on the pavement :

SUM QUIDQUID FUT, EST, ERITQUE, NEMOQUE  
MORTALIUM MIHI ADHUC VELUM DETRAXIT.

In Metam.  
lib. xi.

i. e. *I am whatsoever was, is, and shall be, and no mortal hath yet pulled off my veil.* And Apuleius introduces Isis giving this account of herself. ‘ I am nature, the mother of all things, mistress of the elements, the beginning of ages, the sovereign of the gods, the queen of the *Manes*, the first of the heavenly natures, the uniform face of the gods and goddesses. It is I, who govern the luminous firmament of heaven, the salutary breezes of the sea, and the horrid silence of hell, with a nod. My divinity alone, tho’ multiform, is honoured with different ceremonies, and under different names. The Phrygians call me the Pessinuntian mother of the gods; the Athenians, the Cecropian mother; the Cyprians, the Paphian Venus; the Cretans, Diana Dictynna; the Sicilians, the Stygian Proserpine; the Eleusinians, the old goddess Ceres: some Juno; some, Bellona; others, Hecate; and others again, Rhamnusia. The oriental Ethiopians, and Egyptians, honour me with peculiar ceremonies, and call me by my true name, *Isis.*’

The origin of Isis is very differently related. But it is generally reported, that she was a Queen of Egypt; and there is extant an inscription, taken from an ancient column, which informs us who she was. It is as follows :

DIOD. SICUL.  
Biblioth.

*I am Isis, Queen of Egypt, instructed by Mercury. No body can abolish what I have established by my ordinances. I am the wife of Osiris. I first invented the use of corn. I am the mother of King Horus. I shine in the dog-star. By me the city of Bubastis was founded. Wherefore, rejoice, O Egypt, rejoice, who hast brought me up and nourished me.*

Vide OVID.  
Metam. lib. i.

Some take Isis to be the same as *Io*, the daughter of Inachus, King of Argos; who, being metamorphosed into a cow, arrived in Egypt, upon the banks of the Nile, where she resumed her human form, and was delivered of a son, called Epaphus, whose father was Jupiter. After her death, say these authors, she was deified, and had divine honours paid her by the Egyptians.

Isis was not only honoured by the Egyptians, but also by the Greeks, as appears from the great number of monuments erected to her in that country, and the figures of her, which are frequently to be seen on medals. The worship of Isis, and other Egyptian deities, was admitted at Rome with some difficulty, and several times rejected; but was at last so well received, that most of them, especially Isis, were held in as great esteem and honour, as the other gods. Hence Lucan :

Pharsal. lib.  
viii. ver. 831.

Nos in templa tuam Romana accepimus Isin,  
Semideosque canes, & fistra jubentia luctus,  
Et quem tu plangens hominem testaris Osirim.

*We have with honours dead Osiris crown'd,  
And mourn'd him to the tinkling timbrel's sound;  
Received her Isis to divine abodes,  
And rank'd her dogs deform'd with Roman gods.* ROWE.

In the year of Rome 686, Piso and Gabinius, who were at that time consuls, drove the Egyptian deities from the city; four years after which, by a decree of the senate, the temple of Isis and Serapis were razed to the foundations. The Egyptian worship, however, crept in again; and, under the Emperor Tiberius, the senate made a new effort, but in vain, to cast out the Egyptian deities, the worship of which so far prevailed, that many places in Rome took the names of Isis and Serapis.

Isis had many temples at Rome: one near the baths of Caracalla, with this title upon an old marble :

SÆCULO FELICI ISIAS SACERDOS ISIDI SALUTARIS CONSE-  
CRATIO.

Another,



Another, with this inscription :

TEMPLUM ISIDIS EXORATÆ.

P. Victor and Sextus Rufus mention another, by the name of PATRITIAN Isis, near mount *Esquilinus*.

The Egyptians celebrated the festival of Isis with the utmost solemnity. On the vigil thereof they fasted, and sacrificed a bullock, taking out the bowels, and leaving the fat and vitals in the carcase : then cutting off the legs, rump, neck and shoulders, and filling the body with fine bread, honey, dried raisins, figs, incense, myrrh, and other perfumes, they proceeded to consecration, pouring in large quantities of oil. They beat themselves all the time the flesh lay on the fire, and feasted on the remainder. The offerings of this kind of cattle were to be unblemished males ; for the females, being sacred to Isis, could not be offered.

HERODOT.  
lib. ii.

At Coptos, a city of Egypt, the goddess Isis was worshipped by the women, who lamented the loss of their husbands, or children. It is pretended, that tho' the country was full of great scorpions, whose sting was incurable, and immediate death, yet these *Isiac* mourners lay prostrate on the ground, walked bare-footed, and even trod upon those dangerous animals, without hurt.

ÆLIAN.  
Hist. Animal.  
lib. x. c. 23.

The priests of Isis wore a kind of white linnen surplice. Hence Ovid, speaking of Io, taken by some to be the same as Isis, says ;

APULEIUS,  
ubi supra.

Nunc Dea linigera colitur celeberrima turba.

Metam. lib. i.  
ver. 747.

*A goddess now, thro' all th' Egyptian state ;  
And served by priests, who in white linnen wait.* DRYDEN.

The *Sistrum* was the proper symbol of Isis, being an instrument of a long figure, with a handle, and a cavity in the middle, furnished with brass or iron rods disposed cross-wise. On the top of the instrument was sometimes represented a cat with a human face. The use of the *Sistrum*, in the mysteries of Isis, was the same as that of the cymbal in the rites of Cybele, namely, to make a noise or rattling in the temples and processions.

MONTF. ubi  
supra. c. vii.

The image of Isis was usually in the form of a woman, with cow's horns on her head, representing the appearance of the moon in her increase and decrease, and holding a *Sistrum* in her right hand, and a pitcher in her left ; the former representing the perpetual motion there is in nature, and the other the fecundity of the Nile.

HERODOT.  
lib. ii.

ISITES. A Mohammedan sect, so called from its founder *Isa-Alerdad*. They teach, that the *Koran* was created ; contrary to the express words of Mohammed, who anathematizes all, who do not believe it to have been eternal. But they explain their opinion by saying, that the *Koran*, delivered to Mohammed, was but a copy, transcribed from that written by God himself, and kept in the library of Heaven ; and that, when their prophet denies the creation of the *Koran*, he speaks with reference only to the original, and not to his own hand-writing copied from the first exemplar. They also deny the incomparable and matchless eloquence of the *Koran*, so much boasted of by their false prophet, and so generally believed by the Mohammedans.

RICAUT,  
Hist. of the  
Ottom. Em-  
pire.

ISRAELITES. See JEWS.

ISTHMIAN GAMES. See GAMES.

JUBILEE. A time of public and solemn feasting, and rejoicing among the ancient Hebrews. It was the *fiftieth* year, or that which fell out after seven weeks of years, and began on the first of the month *Tisri*, which is about the time of the autumnal equinox. It was proclaimed by sound of trumpet all over the land. It was called *Jubilee*, or *Yobel*, because it restored every thing to its pristine state : for, at this time, all slaves were released, all debts annihilated ; and all lands, houses, wives, children, however alienated, were restored to their first owner. But it must be observed, that this privilege extended no farther than to the original Israelites : as  
for

Lev. xxv.



for the Gentile profelytes, they were wholly excluded from it. During this whole year all kind of agriculture was forbidden, and the poor had the benefit of the harvest, vintage, and other productions of the earth, in the same manner as in the *sabbatic* or seventh year. It was designed to put the Israelites in mind of their Egyptian servitude, and to prevent their imposing the like upon their brethren.

HOSPIN.  
Orig. Fests.  
c. ix.

Some think, that the Israelites used to reckon by *Jubilees*, as the Greeks did by *Olympiads*, the Romans by *Lustra*, and the Christians by *Indictions*; because, in all bargains of lands, houses, and the like, they were always to have regard to that year, when every thing was to return to its first owner. The Jews reckon *seventeen Jubilees*, from their entrance into the land of Canaan to the captivity, after which the year of Jubilee ceased to be observed. They place the first in the fourteenth year after Joshua's passing the Jordan, according to the computation of Josephus and Philo. But several learned Christians, as Usher, Cunæus, Hugo Cardinalis, Joseph Scaliger, Petavius, Calvisius, Spanheim, Le Clerc, and others, carry it up seven years higher, placing it in the 3318th year of the Julian period, and 1396 years before Christ. I say nothing of the controversy between the Jews and Christians, whether the year of Jubilee was the 49th or 50th; which is owing to the different expressions made use of by Moses in the institution of it.

In imitation of the Jews, the Christians likewise have established *Jubilees*: but they relate only to the forgiveness of sins, and indulgences, granted by the church of Rome. These sort of Jubilees began in the time of Pope Boniface VIII, in the year of Christ 1300; but they were not called *Jubilees* till the reign of Sixtus IV, who was made Pope in 1471. At first these *Jubilees* were appointed only every hundred years; but Pope Clement VI reduced them to fifty. Afterwards Gregory XI fixed them to the space of thirty-three years; and Paul II, finding that this interval was still too long, ordered that there should be a Jubilee once every twenty-five years; which from that time has been always practised. This however does not hinder the Popes from granting Jubilees in the year of their consecration.

The ceremony of the *Jubilee*, observed at Rome, at the end of every 25 years, is this. The Pope goes to St Peter's Church, to open the holy gate, which is walled up, and opened only on this occasion; and, holding a golden hammer in his hand, he knocks at the gate three times, repeating these words; *Aperite mihi portas justitiæ, &c. Open to me the gates of righteousness, and I will go into them, and praise the Lord.* Ps. cxviii. 19. whereupon the Masons fall to work, and break down the wall, which stops up the gate: which done, the Pope kneels down before it, and the penitentiaries sprinkle him with holy water. Then, taking up the cross, he begins to sing the *Te deum*, and enters the church, the clergy following him. In the mean time, three cardinal-legates are sent to open the three other holy gates, which are in the churches of St John of Lateran, St Paul, and St Mary the Greater. When the Jubilee, or holy year, is expired, they shut the holy gates again, in this manner. The Pope, after he has blessed the stones and mortar, lays the first stone, and leaves there twelve boxes of gold and silver medals. Then the holy gates are walled up as before, and continue so till the next Jubilee.

In antient times, a prodigious number of all sorts of people repaired to Rome in the holy year: but at present few go thither, excepting those, who live in Italy, the Popes having granted to other countries the privilege of celebrating Jubilees at home.

**S. JUDE'S GENERAL EPISTLE.** A canonical book of the New Testament. It has been doubted, whether this Epistle be genuine; and indeed Eusebius observes, that it was one of the books of the New Testament, which were not universally received, and that few of the antients quoted it, tho' it was commonly made use of in the churches. Several rejected it, because the apocryphal books of *Enoch*, and the *Ascension of Moses*, are therein quoted. Nevertheless Clement of Alexandria, Tertullian, and Origen, quote it as written by St Jude, and reckon it among the books of sacred scripture. It is likewise to be found in all the antient catalogues of the sacred writings.

Hist. Eccl.  
lib. ii. c. 23.

This Epistle must have been written after the death of most of the apostles, since the author exhorts those, to whom he writes, to remember what the apostles had foretold concerning false prophets (ver. 17). It is written against the Heretics,

who



who corrupted the faith and good morals of the Christians, by their impious doctrine and disorderly lives. St Jude draws them in lively colours, as men given up to their passions, full of vanity, conducting themselves in every thing by worldly wisdom, and not by the spirit of God. It is not without reason, that Origen says of this Epistle, that, *tho' it consists but of few verses, yet is it full of the efficacious words of celestial grace.*

St Jude made no scruple to quote, in this Epistle, the apocryphal book of Enoch, and he introduces the story of the Archangel Michael, who disputes with the devil concerning the body of Moses, taken out of another apocryphal book, intitled *The ascension of Moses*. But this neither diminishes the authority of this Epistle, nor gives any to those apocryphal books.

There has been a spurious gospel ascribed to St Jude, which was condemned by Pope Gelasius.

S. JUDE'S DAY. See S. SIMON AND S. JUDE (THE FESTIVAL OF)..

JUDGES (THE BOOK OF). A canonical book of the Old Testament. It is so called, because it relates the state of the Israelites under the administration of many illustrious persons, raised by God upon special occasions, after the death of Joshua, till the time of making a king. They were to *judge*, that is, to be both the civil and military governors of the people. In the time of this peculiar polity, there were several notable occurrences, which are faithfully recorded in this book. It acquaints us with the gross impiety of a new generation, which came up after the death of Joshua, and gives us a short view of the dispensations of heaven towards this people, sometimes relieving and delivering them, at other times severely chastising them by the hand of their enemies.

The *book of Judges* is usually divided into two parts: the one containing the history of the Judges, from Othniel to Samson; which ends with the sixteenth chapter: the other containing several memorable actions, which were performed in or about the time of the Judges; from the seventeenth chapter to the end of the book. Chronologers are not agreed as to the number of years comprehended in this history, some making it to be three hundred, others four hundred, and others increasing the account, by supposing several anarchies, whose continuance is not recorded in the history.

The author of this book is wholly unknown: some ascribe it to Samuel, others to Hezekiah, and many to Ezra. Aben-Ezra believes it to be the book of *the wars of the Lord*, mentioned in the book of *Numbers*. Some conceive that every Judge wrote his own memoirs, which were collected by Samuel or Ezra. The time, when this book was composed, is thought to be about the beginning of the monarchical government of the Jews: this is probable, because the author remarks, that the things he relates happened when *there was no king in Israel*; which he would hardly have observed, had he wrote before the establishment of kingly government.

JUDITH (THE BOOK OF). An apocryphal book of the Old Testament. It goes under the name of a Jewish matron, a widow, who is the heroine, or principal personage, of the history related in it. It describes, in how extraordinary and wonderful a manner she saved the city of Bethulia, which was besieged by a powerful army of Assyrians, under the command of Holofernes. But, notwithstanding the circumstances of the history are so particularly recorded, learned men are not agreed, whether the book be a relation of a matter of fact, or a fiction only. The Romanists contend for the truth of the history, and accordingly have admitted it into the canon of scripture. On the other hand, Grotius is of opinion, that it is wholly a parabolical invention, written in the time of Antiochus Epiphanes, when he came into Judea to raise a persecution against the Jews: and that the design of it was, to encourage the Jews by this example of a wonderful deliverance. By *Judith* he conceives is meant *Judea*; by *Bethulia* the *temple* or *house of God*; by *Nebuchadonofor* the *devil*; and by *Holofernes* the *devil's agent* or *instrument*, namely, Antiochus, who made himself master of Judea, that fair widow. What has chiefly inclined learned men to consider the whole as a fiction, is, the great difficulty of adjusting the chronology of this history, which they think is utterly inconsistent with all times, either before or after the captivity. If the history

Præf. in lib.  
Judith.



be true, it must be placed in the reign of Manasseh, who was carried captive by the king of the Assyrians, with part of his people, before the captivity of Babylon.

The book of Judith was originally written in the Chaldee language, and from thence, at the desire of *Paula* and *Eustochium*, translated by St Jerom into the Latin tongue; which is the same translation now extant in the Latin Vulgate. Besides that of St Jerom, there are two other versions, the one in Greek, the other in Syriac. That in Greek is attributed to Theodotion. The Syriac translation was made from the Greek, as was the English, which we have at present in our bibles.

KRISLER,  
Antiq. Sep-  
tent. & Celtic.

**JUHLES.** So the Laplanders call certain aërial spirits, or dæmons, to whom they pay divine adoration, tho' they have no figures or statues to represent them. They worship them under some particular trees, planted about a bow-shot from their respective houses. This act of devotion consists in offering up a sacrifice to these *Juhles*, on Christmas-eve, and the day following, which they call the *festival of the Juhles*. The eve is introduced with fasting and abstinence, at least from meat; and they set by part of that little, which is provided. The fragments thus preserved are put into a box made of birch, and hung upon some tree behind the house, for the subsistence and refreshment of such spirits, as are supposed to rove about the mountains and forests.

SCHAEFFER'S  
History of  
Lapland.

**JUMALA.** An antient idol-god of the inhabitants of Finland and Lapland. He is represented under the figure of a man sitting upon a kind of altar, having a crown upon his head set with twelve precious stones, and a great chain of gold about his neck. The Laplanders supposed this idol to have the command over all other gods, with an absolute dominion over the elements, life, and death. He held on his knees a great cup of gold, filled with money of the same metal. His temple was in a forest.

**JUNO.** A famous goddess, of Pagan antiquity. She was the daughter of Saturn and Rhea, and the sister and wife of JUPITER.

VIRG. Æn.  
lib. i. ver. 46.

- - - Ego, quæ divûm incedo regina, Jovisque  
Et soror & conjux.

- - - I, who walk in awful state above,  
The majesty of heav'n, and sister-wife of Jove. DRYDEN.

The Greeks called her *Ἥρα*. The Samians and Argians equally claim the honour of her birth; whence she is indifferently stiled *Argiva* and *Samia*. She was educated by Oceanus and Tethys.

HOM. Il. 14.  
ver. 200.

Εἴμι γὰρ ὀψομένη πολυφόρβη πέριπα γαίης,  
Ὠκεανὸν τε θεῶν γένεσιν, καὶ μήτερα Τηθύν,  
Οἳ μ' ἐν σφῶισι δόμοισιν εὐτρέφον ἦδ' ἀτίταλλον,  
Δεξάμενοι Πείης.

For lo I hast to those remote abodes,  
Where the great parents (sacred source of gods)  
Ocean and Tethys their old empire keep,  
On the last limits of the land and deep:  
In whose kind arms my tender years were past. MR POPE.

Jupiter fell in love with his sister Juno, and married her. This marriage, according to Homer, was consummated without the knowledge of their parents.

Ibid. ver.  
294.

Ὡς δ' ἴδεν, ὥς μιν ἔρως πυκινὰς φρένας ἀμφεκάλυψεν,  
Οἷον δὲ πρῶτιστον ἱμισυγέθεν φιλότῃτι,  
Εἰς αὐτὴν φοιτῶντε, φίλους λήθοντο τοκῆας.



*The god, whose lightning sets the heav'ns on fire,  
Thro' all his bosom feels the fierce desire ;  
Fierce, as when first by stealth he seized her charms,  
Mix'd with her soul, and melted in her arms.* MR POPE.

It is fabled, that Jupiter transformed himself into a cuckow, in order to enjoy his sister Juno ; for which reason she is sometimes represented holding a scepter with a cuckow on the top of it. Jupiter and Juno never agreed well together, but were perpetually quarrelling and fighting. One very good reason was, the inconstancy of Jupiter, who was for ever engaged in some mortal amour or other. Seneca introduces her complaining of her husband's intrigues.

Soror Tonantis (hoc enim solum mihi  
Nomen relictum est) semper-alienum Jovem  
Ac templa summi vidua deferui ætheris ;  
Locumque, cœlo pulsa, pellicibus dedi.  
Tellus colenda est, pellices cœlum tenent.

*In Hercule  
Furente. ver.  
1.*

*Sister of Jove (that name alone remains)  
I leave the widow'd temples of the sky,  
And quit my ever-faithless consort's bed.  
Driv'n out from heav'n, to harlots I resign  
My seat among the gods : receive me, earth !  
For harlots sway the scepter of the skies.*

Their quarrels, at last, ended in a divorce. Pausanias relates, that there were three temples of Juno at Stymphalus in Arcadia : the first was called the temple of Juno the virgin ; the second, the temple of Juno the wife ; and the third, the temple of Juno the widow. But Jupiter, it seems, repented that he had parted with her, and had recourse to a stratagem to bring her back again : he gave out, that he was going to be married to a daughter of Asopus ; and this news made such an impression on the heart of the enraged goddess, that she returned to her husband.

*Lib. viii.*

This goddess has full employment in Homer. It is she, who sends Minerva, to hinder the Greeks from retreating (Il. 2.). She quarrels with Jupiter (Il. 4.) : goes to battle (Il. 5.) : deceives Jupiter with the *Cestus* of Venus (Il. 14.) : carries the orders of Jupiter to Apollo and Iris (Il. 15.) : advises with the gods concerning Æneas's fighting with Achilles (Il. 20.) : sends Vulcan to oppose Xanthus (Il. 21.) : overcomes Diana (ibid.) &c. I shall not repeat here the many fables, which antient writers relate concerning this goddess, who frequently contradict each other, in their accounts of Juno, no less than of all the other gods ; but shall proceed to consider this divinity as an object of religious worship.

*NATAL.  
COMES,  
Mythol. lib.  
ii. c. 4.*

Juno was worshipped as the goddess of *Marriage*. Hence Dido and Æneas, in Virgil, sacrifice to Ceres, Phœbus, Bacchus, but principally to Juno :

- - - - - mactant lectas de more bidentes  
Legiferæ Cereri, Phœboque, Patrique Lyæo ;  
Junoni ante omnes, cui vincla jugalia curæ.

*Æn. lib. iv.  
ver. 57.*

*A chosen ewe of two years old they pay  
To Ceres, Bacchus, and the God of day ;  
Preferring Juno's pow'r ; for Juno ties  
The nuptial knot, and makes the marriage joys.* DRYDEN.

One of the streets of antient Rome was called *Jugarius Vicus*, from a temple built there in honour of Juno, surnamed *Juga*, because she presided over marriages. And, as she tied the nuptial knot, so was she the goddess of child-bearing. Hence *Glycerium*, in Terence, cries out, as if in labour ;

Juno Lucina, fer opem, serva me, obsecro !

*Andr. Act.  
3. Sc. 1.*

O Juno Lucina ! assist me, save me, I beseech thee !

This



This goddess was worshipped under a great variety of names; the most remarkable of which are these following.

1. *Juno Feronia*. Virgil mentions a wood, at a little distance from Anxur, consecrated to *Juno Feronia*.

Æn. lib. vii.  
ver. 799.

- - - - - Queis Jupiter Anxurus arvis  
Prefidet, & viridi gaudens Feronia luco.

*From Anxur named, Jove claims the rural seats,  
And pleased Feronia smiles on these retreats.*

The temple of this goddess, which is said to have been built by the Greeks, was a common place of worship for the Latins and Sabines. An old inscription, preserved by Gruter, informs us, that this goddess had her peculiar *Flaminicæ*, or priestesses. The inscription is this :

CAMURENÆ C. F. CELERINÆ FLAM. FERON.

The Petronian family furnishes us with a medal, on which is represented the head of the goddess *Feronia*, with this inscription :

TURPILIANUS III VIR FERON.

DIOD. SIC.  
LIVIVS.

2. *Juno Lacinia*. Juno had a temple consecrated to her, under this name, near the Lacinian Promontory, six miles from Crotona. This temple was famous for the concourse of people, who came thither from all countries, to pay their homage, and make their offerings to the goddess. It was surrounded with a thick wood of fir-trees. In the adjoining pastures were fed a great number of cattle, consecrated to the goddess. Out of the large revenues, which these cattle produced, the priests of Juno had erected a column of massy gold in her temple. This rich monument, we are told, excited the avarice of Hannibal, and made him resolve to apply it to his own use. But Juno appeared to him in a dream, and threatened to put out the eye he had left, if he presumed to put his sacrilegious design in execution. Hannibal, terrified with the vision, laid aside his design, and endeavoured to propitiate the goddess by an offering of a small golden cow.

CICERO, Di-  
vin. lib. i.

3. *Juno Sospita*. She was worshipped under the name of *Sospita*, or the *salutary goddess*, at *Lanuvium*. Catullus, perhaps, alludes to this appellation, when he addresses Diana, whom he confounds with Juno, thus :

Carm. 32.  
ver. 23.

*Antiquam, ut solita es, bona  
Sospites ope gentem.*

Lib. xxiii.

De Nat. Deor.  
lib. i.

Livy relates, that, in the year of Rome 538, among other prodigies, which alarmed the Roman people, the buckler and javelin of Juno, at *Lanuvium*, were seen to bleed. Cicero describes *Juno Sospita* with a goat-skin over her head, armed with a spear and shield, and wearing shoes turned up at the toes — *cum pelle caprina, cum hasta, cum scutulo, cum calceis repandis*.

VAL. MAX.  
lib. i. c. viii.

4. *Juno Regina*. She was called *Juno the Queen*, as being the wife of Jupiter, the king of the gods. Under this title, Camillus, after he had taken the city of *Veia*, where she had a very rich temple, asked her, if she was willing to go to Rome; and her statue having made a sign that she consented to it, he built a temple to her upon mount Aventine.

5. *Juno Calendaris*. She had the epithet *Calendaris*, because the *Calends*, or first day of every month, were consecrated to her.

6. *Juno Moneta*. Suidas tells us, this name was given to the goddess Juno, because she had promised the Romans they should not want money in the war with Pyrrhus, after which they built a temple to her, inscribed *Junoni Monetæ*, in which the public treasure was kept. But Cicero, Livy, and other historians, say, she had this name, because, a little before the taking of Rome by the Gauls, a voice, accompanied by an earthquake, came from Juno's temple, which gave the Romans warning, or advice, to avert the misfortune, which threatened them, by offering a sow

CIC. de Di-  
vinat. lib. i.  
LIV. lib. vii.  
c. 28.



big with young : upon which the Dictator Camillus vowed to build a temple to the goddess under the title of *Moneta*. Hence Ovid ;

Arce quoque ex summa Junoni templa Monetæ  
Ex voto memorant facta, Camille, tuo.  
Ante domus Manli fuerant, qui Gallica quondam  
A Capitolino reppulit arma Jove.

Fast. lib. vi.  
ver. 183.

*High on the capitol a temple stood,  
By famed Camillus to Moneta vow'd ;  
Where Manlius dwelt, whose valour from the wall  
Of threaten'd Rome repuls'd the barbarous Gaul.*

The temple of *Juno Moneta* became afterwards a public mint, where the Romans coined their money, which from thence was called *Moneta*. A medal of the Carisian family represents the head of this goddess, with the inscription *MONETA* : and on the reverse a hammer, anvil, and die, all necessary implements of coining ; with this inscription, *T. CARISIUS*, who perhaps had the superintendence and direction of the mint.

The worship of *Juno*, at Rome, was very antient. Tatius, the colleague of Romulus, established honours to this goddess. In the reign of Tullus Hostilius, the Pontiffs, in order to purify Horatius, who had murdered his sister, consecrated two altars, one to *Juno*, and one to *Janus*. Before this time, there was a temple of *Juno* at Rome, built by Numa Pompilius, who expressly forbid all prostitutes to enter the temple of this goddess. Virgil introduces Jupiter promising his wife, that the descendants of *Æneas* should serve her with more devotion than all other nations.

D. HALI-  
CARN. lib.  
ii. c. 52.  
Id. lib. iii.  
c. 28.

Hinc genus, Ausonio mistum quod sanguine surget,  
Supra homines, supra ire deos pietate videbis ;  
Nec gens ulla tuos æque celebrabit honores.

Æn. lib. xii.  
ver. 838.

*From blood so mixed a pious race shall flow,  
Equal to gods, excelling all below :  
No nation more respect to you shall pay,  
Or greater off'rings on your altars lay.* DRYDEN.

There was no town, in which this goddess received greater honours than at *Argos*. Pausanias mentions a temple of *Juno* in that city, built by Phoroneus, the son of Inachus. In the porch of this temple were placed all the statues of the priestesses of *Juno*. The most antient image of the goddess was made of the wild pear-tree. It was kept with the greatest care. Piræus, the son of Argus, has transported it to Tirynthus : but the Argians, having demolished the town, brought it back to Argos. Horace mentions this city as famed for the worship of *Juno* :

Plurimus, in Junonis honorem,  
Aptum dicet Equis Argos.

Od. 7. lib. i.  
ver. 8.

*To honour Juno, Argos some proclaim.* CREECH.

She was likewise highly honoured at Carthage ; and Virgil represents her as more pleased with this city, than Samos itself, the place of her birth :

Urbs antiqua fuit (Tyræi tenuere coloni)  
Carthago, Italiam contra, Tiberinaque longe  
Ostia, dives opum, studiisque asperrima belli ;  
Quam Juno fertur terris magis omnibus unam  
Posthabita coluisse Samo : hic illius arma ;  
Hic currus fuit : hoc regnum dea gentibus esse,  
Si qua fata sinant, jam tum tenditque fovetque.

Æn. lib. i.  
ver. 12.



*Against the Tiber's mouth, but far away,  
An antient town was seated on the sea :  
A Tyrian colony ; the people made  
Stout for the war, and studious of their trade.  
Carthage the name ; beloved by Juno more  
Than her own Argos, or the Samian shore.  
Here stood her chariot ; here, if heav'n were kind,  
The seat of awful empire she design'd.* DRYDEN.

The same Poet describes a temple of Juno, at Carthage, erected by Dido, in a grove in the middle of the city.

Ib. ver. 441.

Lucus in urbe fuit media, lætissimus umbræ - - -  
Hic templum Junoni ingens Sidonia Dido  
Condebat, donis opulentum & numine Divæ:  
Ærea cui gradibus surgebant limina, nexæque  
Ære trabes ; foribus cardo stridebat æenis.

*Full in the center of the town there stood,  
Thick set with trees, a venerable wood - - -  
Sidonian Dido here, with solemn state,  
Did Juno's temple build, and consecrate :  
Enrich'd with gifts, and with a golden shrine ;  
But more the goddess made the place divine.  
On brazen steps the marble threshold rose,  
And brazen plates the cedar beams inclose :  
The rafters are with brazen coverings crown'd,  
And lofty doors on brazen hinges sound.* DRYDEN.

PORPHYR.  
lib. ii. περὶ  
ἐμψυχῶν  
ἀποχῆς.

PAUSAN. in  
Laonicis.

MONTF. An-  
tiq. T. I. B.  
II. c. v.

At Heliopolis, a town of Egypt, they sacrificed *men* to the goddess Juno. They chose, and examined them, with the same ceremonies, and according to the same rules, which they observed in the choice of beasts for sacrifice. But King Amasis abolished this inhuman custom, and obliged them for the future to sacrifice images of wax instead of men. The Lacedemonians had a Juno, whom they called *Ægophaga*, the *goat-eater*, to whom they sacrificed goats.

We frequently meet with statues, busts, and bas-reliefs, of Juno, and images of her on medals. Antiently they made statues of this goddess of cypress wood. It is sometimes difficult to distinguish her images. She is generally pictured like a matron, with a grave and majestic air ; sometimes with a scepter in her hand, and a veil on her head. She is represented also with a spear in her hand, and sometimes with a *patera*, as if she were going to sacrifice. On some medals she has a peacock at her feet, and sometimes the *Palladium* in her hand.

II. lib. xiv.  
ver. 202.

By *Juno* Mythologists understand the *Air* and its properties ; as by *Jupiter* they understand the *Æther*. Hence Homer supposes she was nourished by *Oceanus* and *Tethys* ; that is, by the *sea*. Agreeably to this Mythology, the Poet makes her shout aloud in the army of the Greeks, the air being the cause of sound.

II. lib. v.  
ver. 784.

Ἐνθα γὰρ ἦυσε θεὰ λευκώλενος Ἥρη,  
Στέντορι εἰσαμένη μεγαλήτορι χαλκοφώνῳ.

*Heav'n's empress mingles with the mortal crowd,  
And shouts, in Stentor's sounding voice, aloud.* MR POPE.

The same Mythology is couched in the little fable of Jupiter's hanging Juno in a golden chain, with two anvils at her feet. The Poet introduces Jupiter putting her in mind of this event.

II. 15. ver. 17.

Ἥ ἔ μέμνη ὅτε τ' ἐκρέμω ὑφ' ὀφει, ἐκ δὲ ποδῶν  
Ἀκμόνας ἦκα δύω, περὶ χερσὶ δὲ δεσμον ἦλκε  
Κρύσειον ἄρρηκτον ; σὺ δ' ἐν αἰθέρι καὶ νεφέλῃσιν  
Ἐκρέμω, ἠλάττειν δὲ θεοὶ κατὰ μακρὸν Ὀλυμπον.



*Hast thou forgot, when bound and fix'd on high,  
From the vast concave of the spangled sky,  
I hung thee trembling, in a golden chain;  
And all the raging gods opposed in vain.* Mr POPE.

Upon this passage Madam Dacier has the following note. ‘Homer in this place ‘mysteriously explains the nature of the *air*, which is *Juno*. The two anvils, ‘which she had at her feet, are the two elements, *Earth* and *Water*; and the ‘chains of gold about her hands are the *æther*, or fire which fills the superior ‘regions. The two grosser elements are called *anvils*, to shew us, that in these two ‘elements only arts are exercised. I do not know but that a moral allegory ‘may here be found, as well as a physical one. The Poet by these masses tied to ‘the feet of *Juno*, and by the chain of gold with which her hands were bound, ‘might signify, not only that domestic affairs should like fetters detain the wife at ‘home, but that proper and beautiful works like chains of gold ought to employ ‘her hands.’

JUPITER. The supreme god of the antient Pagans. The *Theologi*, according to Cicero, reckoned up three Jupiters, the first and second of whom were born in Arcadia: of these two, the one sprang from *Æther*, the other from *Cælus*. The third Jupiter was descended of Saturn, and born in Crete, where they pretended to shew his sepulchre. Cicero, in other places, speaks of several Jupiters, who reigned in different countries. Indeed there were so many, that Varro reckons up no less than three hundred; the reason of which seems to be, that, the first Jupiter having been deified for his great virtues, other nations gave the title of *Jupiter* to their kings, either out of flattery, or because they were really good men, and imitated the virtues of the first Jupiter.

De Nat. Deor.  
lib. i.

This first Jupiter, by whom the Poets and Theologers understand the supreme God, was said to be a king of Crete. He was the son of Saturn and Rhea, and would have been devoured by his father, as soon as born, had not his mother given Saturn a stone, instead of the child, which he immediately swallowed. Saturn took this method to destroy all his children, because it had been foretold by *Cælus* and *Terra*, that one of his sons should deprive him of his kingdom. Jupiter, being thus saved from his father's jaws, was given to be nursed by the nymphs Adraستا and Ida, and the *Curetes*, or *Corybantes*, who, to prevent Saturn's hearing the cries of the infant, made a great noise and clashing with their arms, or cymbals.

*Ardua jamdudum resonat tinnitibus Ide,  
Tutus ut infanti vagiat ore puer.*

OVID. Fast.  
lib. iv. ver.  
207.

*The rattling cymbals eccho thro' the grove,  
To drown the tender cries of infant Jove.*

Virgil says, Jupiter was fed by *Bees*, who followed the musical sound, which the *Curetes* made with their brazen instruments; and that Jupiter rewarded them for this benefit, by giving them the excellent qualities we find in those little animals.

*Nunc age, naturas apibus quas Jupiter ipse  
Addidit, expediam; pro qua mercede, canoros  
Curetum sonitus, crepitantiaque æra secutæ,  
Dictæo regem cæli pavere sub antro.*

Georg. lib. iv.  
ver. 149.

*Now I'll proceed their natures to declare,  
Which Jove himself did on the bees confer;  
Because, invited by the timbrel's sound,  
Lodg'd in a cave, th' almighty babe they found,  
And the young god nurs'd kindly under ground.* } ADDISON.

When Jupiter was grown up (says the fable) his first exploit was against the Titans, who had imprisoned his father Saturn and his mother Rhea. After this, he



Æn. lib. viii.  
ver. 319.  
Metam. lib. i.  
ver. 113.

he conspired, with his brothers, Neptune and Pluto, to dethrone Saturn; and having driven him out of his kingdom, the three brothers divided the empire among them: Jupiter had heaven, Neptune the sea, and Pluto hell. According to Virgil, Jupiter was content to drive his father out of his kingdom; who fled for shelter into Italy, where he polished the manners of the natives, gave them laws, and called the country *Latium*. But, according to Ovid, Saturn was loaded with chains, and thrown into Tartarus. However, Jupiter having obtained his father's throne, the *silver age* began, and the year, which before was one continued *spring*, was now divided into the four seasons.

Ibid. ver. 114.

Sub Jove mundus erat: subiit argentea proles,  
Auro deterior, fulvo pretiosior ære.  
Jupiter antiqui contraxit tempora veris;  
Perque hiemes, æstusque, & inæquales autumnos,  
Et breve ver, spatiis exegit quatuor annum.

- - - - - *The world was under Jove:  
Succeeding times a silver age behold,  
Excelling brass, but more excell'd by gold.  
Then summer, autumn, winter did appear,  
And spring was but a season of the year.* DRYDEN.

Ecclesiastical, and prophane, writers give us such large accounts of Jupiter's actions, that it would be endless to collect together all their relations. His rapes and adulteries were innumerable; and that there was scarce any shape or figure he did not put on to accomplish them. The chief of his amours, and metamorphoses, are comprized in this distich:

Ex Antho-  
logia.

Ζεύς Κύνῳ, Ταύρῳ, Σάτυρῳ, Χρύσῳ, δι' ἐρώτης  
Ἀήδης, Εὐρώπης, Ἀντιόπης, Δανάης.

i. e. *Jupiter transformed himself into a swan, a bull, a satyr, and a shower of gold, for the love of Leda, Europa, Antiope, and Danaë.* Ovid, and other writers, have largely described these and numberless other intrigues and metamorphoses of this supreme God of the Pagans. And from hence, with Tertullian, we may justly remark, that it was no wonder to see all sorts of men so debauched, and guilty of so many abominable crimes, when they were encouraged by the example of those they adored, and from whom they expected rewards and punishments. And there seems to be good reason, that Momus, in Lucian, should thus ridicule Jupiter: 'Your fine metamorphoses have often made me afraid, lest you should be brought to the shambles, or put to the plow, when you was a bull; lest some goldsmith should have melted you down, when you was gold; or some cook have put you upon the spit, and roasted you, when you was a swan.' But I pass by the poetical fictions concerning this god, and go on to consider him as an object of religious worship.

Jupiter was worshipped in almost every country, and under a great variety of denominations, the principal of which are these following.

1. *Jupiter Ammon* or *Hammon*; concerning which see AMMON.

2. *Jupiter Anxur*. So called from *Anxur*, a city of the *Volsci*, where he had a temple; to which the neighbouring people resorted, and there paid him a particular kind of worship. In it was a statue, consecrated to *Jupiter Anxur*; as we find it on a medal of the *Vibian* family, on which this god is represented under the figure of a *beardless* young man, with a radiated crown upon his head. Hence the Grammarians, particularly *Servius*, derive the epithet *Anxur*, not from the city so called, but from the Greek *ἀνυ ξυγῆ*, *without a razor*. Virgil mentions this Jupiter:

Æn. lib. vii.  
ver. 799.

- - - - - *Queis Jupiter Anxurus arvis  
Præsidet.*

*Jove or'e these fields, from Anxur named, presides.*

3. *Jupiter*



3. *Jupiter Bronto*, or *Fulmineus*, or *Fulgurator*, or *Tonans*. All these names signify the same thing, namely, *Jupiter the Thunderer*. For the Pagans considered *thunder* as an act of the supreme power and authority of Jupiter. Hence Virgil :

- - - - - O qui res hominumque deûmque  
Æternis regis imperiis, & fulmine terres!

Æn. lib. i.  
ver. 229.

O king of gods and men, whose awful hand  
Disperses thunder over seas and land,  
And governs all with absolute command!

} DRYDEN.

And Horace :

Cœlo tonantem credidimus Jovem  
Regnare.

Od. 5. lib. iii.  
ver. 1.

His thund'ring proves, that mighty Jove,  
With wond'rous force, rules all above. CREECH.

Augustus had built a temple to *Jupiter the Thunderer* (JOVI TONANTI) and erected therein three statues; because, in an expedition against the inhabitants of Biscay, as he was travelling one night in his litter, the lightning fell, and killed a servant, who carried a torch before him. SÆTON. in Augusto.

4. *Jupiter Capitolinus*. So called from the magnificent temple, erected to him, on the mount *Capitoline*, by *Tarquinius the Elder*. It was a square building, 22 foot every way, and eight acres in compass. There were three chapels in it: the chapel of Jupiter in the middle; that of *Minerva* on the right hand, and that of *Juno* on the left. All the conquered provinces, and the kings in alliance with the Romans, contended with each other, who should send the richest presents to this temple. Here it was, that the consuls sacrificed, and put on their consular robes, the day that they entered on their functions. The emperors and generals of armies made their vows and prayers in this temple, before they went to battle; and, when they gained a victory, they entered this temple in triumph. The senate also met here, in cases of the greatest moment and difficulty. There was a secret place in this temple, in which were kept the books of the *Sybils*, and the two crowns of gold, dedicated to Jupiter, the one by the *Gauls*, and the other by the *Carthaginians*, by way of congratulation to the Romans for their victory over the *Samnites*. TACIT. LIV. &c.

5. *Jupiter Elicius*. A surname given to Jupiter *ab eliciendo*. The word *elicere* signifies *to bring down*; and Jupiter was called *Elicius*, because mortals sometimes brought him down from heaven by their prayers.

Eliciunt cœlo te, Jupiter: unde minores  
Nunc quoque te celebrant, Eliciumque vocant.

OVID. Fast.  
lib. iii. ver.  
327.

But this name was particularly given to Jupiter on account of his pretended appearance to King *Numa*, whom he instructed in the art of divination by thunder and lightning. What *Arnobius* relates of the artifice *Numa* made use of, to discover the secret of making lightning in the air, which they called *Jovem elicere*, is a meer fable. He relates, that this second King of Rome hid twelve strong young fellows in a wood, where *Faunus* and *Picus* used to appear, with orders to bind those divinities in chains, and force the secret out of them; which accordingly they did, and *Numa* by this means learned the magic secret. *Tullus Hostilius*, he adds, perished, for not practising it in due form and manner. *Plutarch* ingenuously confesses, that this childish tale had no manner of truth in it. LIV. lib. i. OVID. ubi supra. Adv. gentes, lib. v. in Numa.

6. *Jupiter Feretrius*. So called from the Latin word *ferre*, to *carry*, because *Romulus*, having vanquished the king of the *Ceninenses*, a people bordering upon the Romans, carried the spoils of that king in triumph to mount *Capitoline*, upon a kind of wooden bier, called in Latin *Feretrum*, and consecrated them to Jupiter, fastening them to an oak, in the same place where he designed to build a temple; and ordered, that all the Roman generals, for the future, should consecrate their spoils to *Jupiter Feretrius*. Others suppose he was so called from *ferire*, to *strike* or *slay*, because the spoils, consecrated to him, were taken in war. The kings of Rome



Rome, at their inauguration, received the *Regalia* in the temple of *Jupiter Feretrius*.

Liv. lib. i.

7. *Jupiter Latialis*. So called, when the *Latins* entered into alliance with Tarquinius Superbus king of the Romans. Upon this occasion, Tarquin erected a new temple to Jupiter, under the name of *Latialis*, which was placed in the middle of the confederate people, upon a hill, which overlooked the city of Alba, before it was destroyed. There the united cantons held their assemblies, which were called *Latia*. In process of time, this temple of *Jupiter Latialis* became so venerable among the Romans, that no consul ever went into the field, or the provinces, without first visiting it, and calling an assembly of the *Latins*.

8. *Jupiter Olympius*. So called from mount *Olympus*, so famed among the poets. Olympus was feigned to be the place of Jupiter's residence, and is used as another term for heaven.

VIRG. Æn.  
lib. ii. ver.  
779.

- - - - - Summi regnator Olympi!

*Ruler of high Olympus!*

Again:

Ib. lib. ix.  
ver. 106.

Annuit, & totum nutu tremefecit Olympum.

*He said, and shook Olympus with his nod.*

The famous *Olympic games* were sacred to *Jupiter Olympius*. This god had a splendid temple in the city of Pisa or Olympia, which was reckoned one of the wonders of the world. He had another celebrated temple in the city of Syracuse in Sicily, according to Cicero, or, according to Livy, Plutarch, and others, at a little distance from Syracuse, in a place from thence called *Olympium*.

Liv. lib. i.

9. *Jupiter Stator*. Jupiter had a temple erected to him, under this name, by Romulus, who, fighting with the Sabines, had made a vow to Jupiter, in order to obtain of him the rallying of his troops, after their flight. There is a medal of Gordian's, representing *Jupiter Stator*, holding a pike in his right hand, and a thunderbolt in his left. The temple of *Jupiter Stator* was burnt down in the time of Nero.

In Poplicola.

Plutarch tells us a remarkable story concerning a statue of Jupiter. 'Tarquin (says he) was yet upon the throne, when he ordered the temple of Jupiter to be built on the Capitol; and, before it was built, he formed a design of adding to the majesty of it, by placing a statue of Jupiter, in a chariot drawn by four horses, on the ridge of it. The statue was to be made of baked earth, and he committed the care of it to some Tuscan workmen of *Veii*. But soon after this he was driven from his kingdom, and the regal power was abolished. The workmen however, having formed the chariot, put it into the oven, to bake it; when, by a strange prodigy, the dried earth, instead of shrinking, swelled and extended itself so much, that the work could not be taken out whole, without beating down the oven. The diviners were consulted about this event, who declared, that the gods, by this prodigy, promised unbounded power and prosperity to the people, who should keep this precious *depositum* in their possession. Upon this answer the *Veientes* refused to deliver up their work to the Romans. Some days after, as the *Veientes* were exercising themselves in chariot-races, the horses of the victor ran away with him full speed towards the city of Rome, and overturned him in the midst of the Capitol. The inhabitants of *Veii*, surprized at this extraordinary accident, restored the chariot to the Romans.'

MONTFAUC.  
Antiq. T. I.  
B. II. c. i.

Jupiter is generally represented with a beard, naked, or half naked, and with his symbol, the thunderbolt, in his right hand, as a mark of his power and sovereignty over gods and men. The thunderbolt of Jupiter is pictured upon medals and antient monuments two different ways. The first is like a torch flaming at both ends: the other like a pointed instrument armed with two arrows at both ends. Lucian makes Jupiter's thunderbolt to be ten foot long, and pleasantly introduces him lamenting, that he had a little while ago darted it against Anaxagoras, who denied the being of the gods; that Pericles had diverted the blow, and turned it upon the temple of Castor and Pollux, which had reduced it almost to ashes; and that the thunderbolt was so much bruised against the stone walls, and its points so blunted, that it would be of no use till it was worked up again.

The



The eagle is another usual symbol of this god, and is commonly pictured at his feet. This naturally puts us in mind of Horace's beautiful simile of this minister of Jupiter.

Qualem ministrum fulminis alitem  
(Cui rex deorum regnum in aves vagas  
Permisset, expertus fidelem  
Jupiter in Ganymede flavo)  
Olim juvenas & patrius vigor  
Nido laborum propulit inscium;  
Vernique, jam nimbis remotis,  
Insolitos docuere nifus  
Venti paventem: mox in ovilia  
Demisit hostem vividus impetus;  
Nunc in reluctantes dracones  
Egit amor dapis atque pugnae.

Od. 4. lib. iv.  
ver. 1.

*The royal bird, to whom the king of heav'n  
The empire of the feather'd race has given,  
For services already done,  
The rape of Priam's son,  
With high paternal virtues fill'd,  
Tho' young, and from the nest unskill'd,  
His first attempt with trembling pinnions tries,  
Then down the sweeping wind with rapid swiftneſs flies,  
And midst the frighted lambkins bears away,  
With mighty force, his trembling prey,  
Or dips his beak in serpent's blood,  
Eager of battle and of food. Apud CREECH's Horace.*

To conclude this article in the words of Orpheus; 'Jupiter is omnipotent; he is the first and the last; Jupiter is the head and the middle; Jupiter is the giver of all things; Jupiter is the foundation of the earth and the starry heaven; Jupiter is both male and female, and is likewise immortal; Jupiter is the force of enlivening fire, and the spirit of all things.' *In Hymnis.*

**JUSTICE.** The antient Pagans deified *Justice*. The Greeks called her Δίκη, or Δικαιοσύνη; the Latins *Astræa*, from her father *Astræus*, whom fable makes an Astrologer. She was pictured like a virgin, with a severity in her countenance, which struck the beholders with awe, rather than terror. The Greeks of the middle age represented her like a young woman, holding a pair of scales in one hand. The scales are so natural an emblem of Justice, that the poets turn them into an allegory, to express the decisions of right and wrong. Hence Persius;

A. GELLIIUS,  
lib. xiv. c. 4.

----- Quirites,  
Hoc puto non justum est, illud male, rectius illud;  
Scis etenim justum gemina suspendere lance  
Accipitis libræ.

Sat. 4. ver.  
8.

----- Romans, know,  
Against right reason all your counsels go;  
This is not fair, nor profitable that;  
Nor t'other question proper for debate.  
But thou, no doubt, canst set the business right,  
And give each argument its proper weight;  
Know'st with an equal hand to hold the scale, &c. DRYDEN.

We meet with *Justice* sitting, in a medal of Adrian, and holding a scepter in one hand, as a mark of the authority of her decisions. According to the poets (particularly Aratus) she was conversant on earth, during the golden and silver ages; but, in the iron age, was forced, by the wickedness of men, to quit the earth, and retire to heaven. Virgil says, the country swains were the last persons she



she continued with; that is, they were the last infected with the contagion of vice and injustice.

----- extrema per illos  
Justitia excedens terris vestigia fecit.

*From hence Astræa took her flight, and here  
The print of her departing steps appear.* DRYDEN.

See ASTRÆA.

JUTURNA. A goddess of the antient Romans. She was the sister of Turnus, king of the *Rutuli*, and, having been ravished by Jupiter, was recompensed with immortality, and made a goddess of lakes and rivers. This Virgil tells us.

Æn. lib. xii.  
ver. 138.

Extemplo Turni sic est affata sororem,  
Diva Deam, stagnis quæ fluminibusque sonoris  
Præsidet: hunc illi rex ætheris altus honorem  
Jupiter erepta pro virginitate sacravit.

*Then thus the goddess of the skies bespoke,  
With sighs and tears, the goddess of the lake;  
King Turnus' sister, once a lovely maid,  
Er'e to the lust of lawless Jove betray'd;  
Compress'd by force, but, by the grateful god,  
Now made the Nais of the neighbouring flood.* DRYDEN.

Servius, upon this passage of Virgil, informs us, that there was in Italy a fountain named *Juturna* (*à juvando*) because its waters were fine and wholesome.

This goddess, in Virgil, assists her brother Turnus against Æneas; but, finding his death inevitable, she breaks forth into the most passionate complaints against Jupiter, curses her immortality, and plunges herself into the river Numicus.

Ibid. ver. 870.

Infelix crines scindit Juturna solutos,  
Unguibus ora soror fœdans, & pectora pugnis.  
Quid nunc te tua, Turne, potest germana juvare?  
Aut quid jam duræ superest mihi? qua tibi lucem  
Arte morer? -----  
Quo vitam dedit æternam? cur mortis adempta est  
Conditio? possem tantos finire dolores  
Nunc certe, & misero fratri comes ire per umbras.  
Immortalis ego? aut quicquam mihi dulce meorum  
Te sine, frater, erit? O quæ satis alta dehiscat  
Terra mihi, manesque deam demittat ad imos?  
Tantum effata, caput glauco contextit amictu,  
Multa gemens, & se fluvio dea condidit alto.

----- Amazed with fear,  
Her beauteous breast she beat, and rent her flowing hair;  
Ah me! she cries, in this unequal strife,  
What can a sister more to save thy life? -----  
Did Jove for this exempt my life from fate?  
O hard conditions of immortal state?  
Tho' born to death, not privileged to die,  
But forced to bear imposed eternity!  
Take back your envious bribes, and let me go  
Companion to my brother's ghost below.  
The joys are vanish'd; nothing now remains  
Of life immortal, but immortal pains.  
What earth will open her devouring womb,  
To rest a weary goddess in the tomb?



*She drew a length of sighs, nor more she said,  
But in her azure mantle wrapp'd her head ;  
Then plunged into her stream.* DRYDEN.

Juturna was worshipped, particularly, by the married women and maids ; by the former for an easy and safe delivery, by the latter for happy matches.

IXORA. An idol, or false god, of the East-Indians. His head is adorned with long and beautiful hair : his face is white and shining ; he has three eyes, and a crescent, or half-moon, upon his forehead. The Bramins assure us, that Ixora is infinite ; to illustrate which, they say, that Brama (another of their gods) being desirous of seeing Ixora's head, flew up to heaven for that purpose, but found his endeavours vain : on the other side, Vistnou, the god of metamorphoses or changes, willing to see the place where his feet stood, transformed himself into a hog, and made a great hole in the ground with his snout ; but with as little success. The body of Ixora, they say, is so prodigiously bulky, that the serpent Baltegu, which surrounds seven worlds, was not long enough to serve him as a bracelet. An idolater one day reproached a Bramin in the most injurious terms, for maintaining, that it was possible for Ixora to be comprehended in a pagod.

BALDÆUS,  
Description  
of Malabar.

Ixora is represented, standing on a pedestal, with sixteen arms, each of which grasps something : one holds fire, another pieces of money, another a drum, another a rope, another a pair of beads, another a stick, another a wheel, and another a serpent : again, one holds a heart, another a fiddle, another a bell, another a china-bowl, another a chain, another a Bramin's head, another a trident, and another an ax or hatchet. He has an elephant's skin over his shoulders, and is surrounded with several serpents. He wears a necklace, at which hangs a little bell. All these particulars are emblematical. His sixteen hands denote his great power ; the serpents twining about him, the revolution of ages ; and the little bell, his great vigilance. The Bramins say, he has two wives, one of whom constantly resides with him, and conceals herself in his hair ; but the other dies annually, and returns to life again.





## K.



A A B A. See C A A B A.

K A B B A L A. See C A B B A L A.

*Al K A D R.* [*Arab.*] The title of the 97th chapter of the Koran. *Al Kadr* signifies *power, honour, dignity, and the divine decree*. The chapter is so intitled, because it is an account of God's sending down the Koran to Mohammed *in the night of al Kadr*. 'Verily (says God) we sent down the Koran in the night of *al Kadr*. And what shall make thee understand how excellent the night of *al Kadr* is? The night of *al Kadr* is better than a thousand months. Therein do the angels descend, and the spirit Gabriel also, by the permission of their lord, with his decrees concerning every matter. It is peace until the rising of the morn.'

The Mussulman doctors are not agreed where to fix the night of *al Kadr*. The greater part are of opinion, that it is one of the ten last nights of *Ramadhan*. They believe, that, in this night, the divine decrees for the ensuing year are annually fixed and settled. See K O R A N.

Cerem. of the  
East-Indians,  
*apud* Rel. Cer.  
T. III.

K A M A E T Z M A. A goddess of the Pagan East-Indians. There is a remarkable ceremony observed in honour of this deity. They carry annually to her Pagod, on the day of her festival, a great quantity of fruits of various sorts, and dress up a young child with flowers, whom they afterwards set on the side of a deep grotto, which has a communication with a great subterraneous passage. When night is come, they shut the Pagod, in which the child is left alone: but one of *Kama-etzma's* ministers comes in the night, takes away the fruits and the child, and carries them to the bottom of the grotto, from whence he returns the next day with the child crowned with flowers.

K A R A I T E S. See C A R A I T E S.

K A R M A T H I A N S. See C A R A M E T H A N.

O L E A R I U S,  
Travels into  
Persia.

K E B B E R S. A sect of Pagans, who are tolerated at Ispahan in Persia, and dwell in the suburb called *Kebrabath*. *Kebber* comes from a Turkish word, which signifies an *apostate* or *renegade*. They have nothing common with the other Persians, but only their language. They wear great beards. They have neither temples nor priests, nor any books of morality or devotion: yet they believe the immortality of the soul, and something of an hell, and place of pleasure, like the *Tartarus* and *Elysium* of the antient Pagans. When any one of them dies, they let out a cock into the field, from the house of the person deceased. If a fox happens to catch it, they conclude that the soul is saved. But, besides this, they have another trial, which they look upon as more certain: they dress the dead body in its best attire, and set it upright against a wall, by means of a forked stick placed under the chin: then, if the ravens or other bird pick out its right eye, they conclude the deceased is blessed; but if they pick out the left eye, it is an infallible sign that the party is damned; in which case, they throw the body, with its head downwards, into a pit.

D'H E R B E -  
L O T, Bibl.  
Orient.

K E B L A H or K I B L A H. [*Arab.*] The Mohammedans give this appellation to the part of the world, where the temple of Mecca is situated, towards which



which they are obliged to turn themselves, when they make their prayers. At first, it is true, Mohammed ordered his followers to turn themselves, when they prayed, towards the temple of Jerusalem, which was the *Keblah* of the Jews and Christians. This he did, considering the great veneration, which the two principal religions, the Jewish and Christian, had for that place: but afterwards, designing to separate his followers from all communication, in matters of religion, with the Jews and Christians, he commanded them to address themselves towards the temple of Mecca, by this verse of the Koran; *Thou shalt turn thy face towards the sacred temple of Mecca.* This change of the *Keblah* gave occasion to several of the disciples of this false prophet to murmur against him; and he was particularly censured by the Jews, who accused him of lightness and inconstancy; which obliged him to say, in another place, these words: *God is lord of the east and west; and which way so ever you turn yourself in prayer, you will find the face (or presence) of God.* It happened some time afterward, that the soldiers of Mohammed's army, making their prayers in a very dark night, did not well observe their *Keblah*; inasmuch that, being returned to Medina, they demanded leave of Mohammed to renew their prayers, and repair this defect. But Mohammed satisfied their scruples by expressly forbidding a repetition of their prayers.

**K E L A M.** [*Arab.*] *The science of the word.* So the Mussulmans call their scholastical divinity, or the science, which teaches them to speak correctly of God and his attributes. D'HERBE-  
LOT, Bibl.  
Orient.

The Arabians have a great number of books written on this science; and it is particularly in relation to the *Kelam*, that their opinions are divided. The number of Mussulman sects, in matters of meer speculative theology, is much greater than that of the Christian schools. Those, who make profession of, or have written on this science, are called *Motecallemoun*.

**K E R A M I A N S.** In *Arabic* Keramioun. The followers of *Mohammed Ben Keram*. They maintained, that we must understand literally what the Koran says of the arms, eyes, and ears of God; inasmuch that they admitted a kind of corporeity in God, which nevertheless they explained very differently among themselves. D'HERBE-  
LOT, Bibl.  
Orient.

Facreddin Razi, a famous divine among the Mussulmans, opposed this impiety. But this sect had so much credit in the town of Herat, that it occasioned a sedition, and obliged Sultan Gaiatheddin to banish Razi from thence, in order to appease the people.

**K E R I and K E T I B.** See **M A S S O R A.**

**K I B L A H.** See **K E B L A H.**

**KING OF SACRIFICES.** See **R E X S A C R I F I C U L U S.**

**KINGS (THE BOOKS OF).** Two canonical books of the Old Testament; so called, because they contain the history of the Kings of Israel and Judah, from the beginning of the reign of Solomon, down to the Babylonish captivity, for the space of near six hundred years, taking into the account the history of the two foregoing books. See **SAMUEL (THE BOOKS OF).**

It is probable they were composed by Ezra, who extracted them out of the public records which were kept of what passed in that nation. The *first book of Kings* contains the latter part of the life of David, and his death; the flourishing state of the Israelites under Solomon; his building and dedicating the temple of Jerusalem; his shameful defection from the true religion; the sudden decay of the Jewish nation after his death, when it was divided into two kingdoms. The rest of this book is spent in relating the acts of four kings of Judah, and eight of Israel.

The *second book of Kings*, which is a continuation of the history of the kings, is a relation of the memorable acts of sixteen kings of Judah, and twelve of Israel; and the end of both kingdoms, by the carrying of the ten tribes captive into Assyria by Salmanassar, and the other two into Babylon by Nebuchadnezzar.

**K I T C H I-**



De la Hon-  
tan's Travels.

**KITCHI-MANITOU.** A kind of deity of the savages of Canada, to whom they ascribe every thing that is good ; as, on the contrary, they attribute every thing that is evil to another being, called *Matchi-Manitou*. On a certain day they perform a grand sacrifice to *Kitchi-Manitou*. Each savage brings his offering, and lays it on a wood-pilé, which is set on fire, the savages all the while dancing round it, and singing songs in honour of their deity.

**Al K O R A N.** The *sacred scripture*, or *bible*, of the *Mohammedans*. It is vulgarly called *the Alcoran* : but the first syllable of the word *Alcoran* is nothing more than an article, and signifies *The* ; and therefore the orthography of the word is *Al Coran*, or *Al Koran*, that is, *the Koran*.

SALE'S Ko-  
ran, Prelim.  
Disc. §. 3.

D'HERBE-  
LOT, Bibl.  
Orient.

The word *Koran*, derived from the verb *karaa*, to *read*, signifies properly, in Arabic, *the reading*, or *that which ought to be read*. It is also called by some other names ; as *Al Forkân*, from the verb *faraka*, to *divide*, because it is divided into portions or sections ; also *Al Moshaf*, the *Volume*, and *Al Kitab*, the *Book*, by way of eminence, which answers to the *Biblia* of the Greeks ; and *Al Dhikr*, the *admonition*, on account of its precepts.

The *Koran* is divided into 114 large portions, of very unequal length, which we call *chapters*, but the Arabians *sôwar*, a word properly signifying a row, order, or series. These chapters, in the manuscript copies, are not distinguished by their numerical order, but by particular titles, which are taken sometimes from a particular matter treated of, or person mentioned therein, but most commonly from the first word of note, which, in some chapters, is very far distant from the beginning, towards the middle, or perhaps at the end of the chapter. The occasion of this seems to have been, that the verse, or passage, wherein such word occurs, was, in point of time, revealed, and committed to writing, before the other verses of the same chapter, which precede it in order. Some chapters have two or more titles, occasioned by the difference of the copies. Some of the chapters having been revealed at Mecca, and others at Medina, the noting this difference makes a part of the title.

Every chapter is subdivided into smaller portions, of very unequal length also, which we usually call *verses*, but the Arabians *aiat*, which signifies *signs* or *wonders*, such as are the secrets of God, his attributes, works, &c. delivered in those verses ; many of which have their particular titles also, imposed in the same manner as those of the chapters.

Besides these unequal divisions of chapter and verse, the Mohammedans have also divided their Koran into sixty equal portions, which they call *Abzab*, in imitation of the Jews, who have divided the *Mishna* into as many parts. But the Koran is more usually divided into sections, named *Ajza*, each of twice the length of the former, and subdivided into four parts. These divisions are for the use of the readers in the royal mosques, and in the adjoining chapels, where the emperors and great men are interred. There are thirty of these readers belonging to every chapel, and each reads his section every day ; so that the whole Koran is read over once a day.

Next after the title, at the head of every chapter, excepting only the ninth, is prefixed the following solemn form, by the Mohammedans called the *Bismillah*.

#### IN THE NAME OF THE MOST MERCIFUL GOD.

Which form Mohammed, probably, took from the Persian *Magi*, who usually began their books in these words, *Benâm Yezdâm*, &c. *In the name of the most merciful, just God*. This auspicious form, as also the titles of the chapters, are by the generality of the doctors and commentators believed to be of divine original, no less than the text itself ; tho' the more moderate are of opinion, they are only human additions.

There are twenty-nine chapters of the Koran, which have this peculiarity, that they begin with certain letters of the alphabet, some with a single one, others with more. These letters the Mohammedans believe to be peculiar marks of the Koran, and to conceal several profound mysteries, the knowledge of which has been communicated to no mortal, their prophet only excepted. Some however take the liberty of guessing at their meaning, and suppose the letters to stand for words expressing the names, attributes, and works of God.



The Koran is universally allowed to be written in the purest and most elegant language, and to be the standard of the Arabic tongue. Mohammed appealed to the excellency of its stile, as one proof of its divine original, and publicly challenged the most eloquent men in Arabia, to produce a single chapter that might be compared with it. Upon this subject they tell the following story. A poem of one *Labîd Ebn Rabîa*, one of the greatest wits of Arabia in Mohammed's time, being fixed upon the gate of the temple of Mecca, an honour allowed to none but the most esteemed performances, none of the other poets durst offer any thing of their own in competition with it. But the second chapter of the Koran being fixed up by it soon after, *Labîd* himself (then an idolater) on reading the first verses only, was struck with admiration, and immediately professed the religion taught thereby, declaring, that such words could proceed from an inspired person only. The stile of the Koran is generally beautiful and fluent, especially where it imitates the prophetic manner and scripture phrases. It is concise, and often obscure, adorned with bold figures after the eastern taste, enlivened with florid and sententious expressions, and, in many places, especially where the majesty and attributes of God are described, sublime and magnificent.

'The general design of the Koran (to use the words of a very learned person) seems to be this: to unite the professors of the three different religions then followed in the populous country of Arabia, who for the most part lived promiscuously, and wandered without guides, the far greater number being idolaters, and the rest Jews and Christians — and to bring them all to the obedience of Mohammed, as the prophet and ambassador of God, who, after the repeated admonitions, promises, and threats of former ages, was at last to establish God's religion on earth by force of arms, and to be acknowledged chief pontiff in spiritual matters, as well as supreme prince in temporal.'

GOLIUS, in  
Append. ad  
Gramm. Ery.

The great doctrine of the Koran is the UNITY of GOD; to restore which fundamental of true religion Mohammed pretended was the chief end of his mission. He taught his followers, that, whenever the true religion became neglected or corrupted in essentials, God had the goodness to admonish mankind thereof, by several prophets, among whom Moses and Jesus were the most distinguished, till the appearance of Mohammed, who is their *seal*, no other being to be expected after him. And, the more effectually to engage people to hearken to him, great part of the Koran is employed in relating examples of dreadful punishments formerly inflicted by God on those, who rejected and abused his messengers, several of which stories, or some circumstances of them, are taken from the Old and New Testament, but many more from the apocryphal books and traditions of the Jews and Christians of those ages. The other part of the Koran is taken up in delivering moral precepts and instructions.

But, besides this general plan of the Koran, there are many passages in it, which are occasional, and relate to particular emergencies. For, whenever any thing happened, which perplexed and gravelled the false prophet, and which he could no otherwise get over, he had constant recourse to a new revelation; and he found the success of this method answer his expectation.

That Mohammed was really the author and chief contriver of the Koran, is beyond dispute; tho' it be highly probable, that he had no small assistance in his design from others, as his countrymen failed not to object to him: however they differed so much in their conjectures as to the particular persons, who gave him such assistance, that they were not able to prove the charge. The general opinion of the Christians is, that he was assisted chiefly by one Sergius, a Nestorian Monk, with whom Mohammed, in his younger years, had some conference at Bosra, a city of Syria Damascena; and by a Jew, named Abdallah Ebn Salâm, who was of a good family in Ispahan, and had embraced Christianity. However it be, the Mohammedans absolutely deny, that the Koran was composed, either by their prophet himself, or by any other for him; it being their general and orthodox belief, that it is of divine original, nay, that it is eternal and uncreated, remaining, as some express it, in the very essence of God; that the first transcript has been from everlasting by God's throne, written on a table of vast bigness; that a copy from this table, in one volume on paper, was, by the ministry of the Angel Gabriel, sent down to the lowest heaven, in the month *Ramadân*; from whence Gabriel revealed it by parcels, some at Mecca, and some at Medina, at different times, during the space of twenty-three years, as the exigency of affairs required; giving him

See PRI-  
DRAUX, Life  
of Mahomet,  
p. 31, &c.



however the consolation of seeing the whole (which, they tell us, was bound in silk, and adorned with gold and precious stones of paradise) once a year. They say that few chapters were delivered entire, the most part being revealed piece-meal, and written down from time to time by the prophet's *amanuenses*. The first parcel that was revealed, is generally agreed to have been the first five verses of the ninety-sixth chapter. After the new revealed passages had been taken down in writing from the prophet's mouth, they were published to his followers, several of whom took copies for their private use, but the far greater number got them by heart. The originals were put promiscuously in a chest, observing no order of time; for which reason it is uncertain when many passages were revealed.

The methodizing and digesting these pretended revelations was the work of Mohammed's successor, Abubeker; who collected, not only those which had been written, but such also as had been learned by heart: and this transcript, when completed, he committed to the custody of Haffa, the daughter of Omar, one of the prophet's widows. In the 30th year of the Hegira, the Califf Othman, observing the great disagreement in the copies of the Koran in the several provinces of the empire, ordered a great number to be transcribed from that of Abubeker: these copies were dispersed in the several provinces of the empire, and the old ones burnt and suppressed.

There are several principal editions, if they may be so called, or antient copies of the Koran; two of which were published and used at Medina, a third at Mecca, a fourth at Cufa, a fifth at Basra, a sixth in Syria, and a seventh called the common or vulgar edition. Of these editions, the first makes the whole number of the verses 6000; the second and fifth, 6214; the third, 6219; the fourth, 6236; the sixth, 6226; and the last 6225: but they are all said to contain the same number of words, namely 77639, and the same number of letters, *viz.* 323015: for the Mohammedans, like the Jews, have superstitiously numbered the very words and letters of their law; nay, they have taken the pains to compute the number of times each particular letter of the alphabet is contained in the Koran.

There being some passages in the Koran, which are contradictory, the Mohammedan doctors obviate any objection from thence, by the doctrine of *Abrogation*: for they pretend, that God commanded several things in the Koran, which for good reasons were afterwards revoked and abrogated. Passages abrogated are distinguished into three kinds: the first, where the letter and the sense are both abrogated; the second, where the letter only is abrogated; and the third, where the sense is abrogated, tho' the letter remains. Thus they tell us of several verses, which, in the prophet's life time, were read in the chapter of *Repentance*, but are not now extant; and they have a tradition, that one *Abdallah Ebn Mas'ud*, having written down a verse from the prophet's own mouth, when he looked into his book the next morning, found it was vanished, and the leaf left blank; and that having acquainted the prophet therewith, he assured him, that the verse was revoked the same night.

The Koran being the Mohammedans rule of faith and practice, it is no wonder it's expositors and commentators are so numerous. These writers usually distinguish the contents of the Koran into *allegorical* and *literal*; the former comprehending the more obscure, parabolical, and ænigmatical passages, and such as are repealed or abrogated; the latter, those which are plain, perspicuous, liable to no doubt, and in full force.

By what has been said the reader may easily believe, this book is held in the greatest reverence and esteem among the Mohammedans. They dare not so much as touch it without being first washed or legally purified; which lest they should do thro' inadvertence, they usually write these words on the cover, or on a label; *Let none touch it, but they who are clean*. They read it with great care and respect, never holding it below their girdles. They swear by it, consult it on the most weighty occasions, carry it with them to war, write sentences of it on their banners, adorn it with gold and precious stones, and knowingly do not suffer it to be in the possession of any of a different persuasion.

Ali said of the Koran, that it contained histories of the past, predictions of the future, and laws for the present time. Other Arabian authors have said, that the Koran has two faces, the one of a man, the other of a beast, and that it promises with the one, and threatens with the other. Mohammed himself said to his followers



followers; *Read the Koran, and weep; for if you do not weep now, you will one day be forced to weep.*

The interpreters of the *Koran* unanimously agree, that the most eloquent passage of this whole book is that which is contained in the chapter *Houd*, where god is introduced bidding the waters of the deluge cease. The words are these: *Earth, swallow up thy waters; heaven, draw up those thou hast poured out: immediately the waters retreated, the command of God was obeyed, the ark rested on the mountains, and these words were heard, wo to the wicked!*

The same interpreters remark likewise, that the most excellent moral of the whole *Koran* is comprized in this verse of the chapter *Aaraf*: *Pardon easily, do good to all, and contend not with the ignorant.* They add, that Mohammed demanded of the angel Gabriel a more ample explication of this verse, which was given him in these words: *Seek after him, who drives you away; give to him, who takes from you; pardon him, who offends you: for God would have you plant in your souls the seeds of the greatest perfections.* This morality is plainly borrowed from the evangelical precept of *rendering good for evil.*

It is related, in the chapter *Anfal*, that, at the time when Mohammed was publishing his *Koran* at Mecca, Nasser Ben Hareth, being returned from Persia, where he had traded a long time, and entertaining his friends with several fabulous stories, which he had taken from the annals of that country, in which the exploits of Asfendiar and Rostam, two Persian heroes, are pompously described, said to them, *The stories I relate to you are much more agreeable than those, with which Mohammed entertains you.* These fables of Nasser made such an impression on the minds of the Arabians, that, when Mohammed recited to them any story of the Old Testament, they said to him, *We have already heard all these things, and much finer; but both the one and the other are nothing more than old fables of past times.* Mohammed replied to Nasser and his Partisans only this; *What I say to you is the pure word of God, which you ought to receive with respect.* Nasser, hearing these words, put up a prayer to God, that, *if what Mohammed said were really of divine authority, he would rain down stones upon them, and severely punish them in the next life.* But Mohammed artfully evaded this proof; for the Angel Gabriel (as usual) came to his assistance, and brought him this verse; *God will not punish the wicked, O Mohammed, while you are among them.* This Nasser, who pressed Mohammed so strongly, is never named by the Mussulmans but with imprecations and curses.

**K U T U C H T A.** The name, which the Calmuc Tartars and western Mon-  
guls give to their high-priest, or sovereign pontiff. The *Dalai-Lama*, or high-  
priest of the Tartars, formerly established the *Kutuchta* as his vicerent, or suf-  
fragan, over the northern people of Mongul and Ajuka. But this deputy, taking  
advantage of the distant residence of the sovereign Pontiff, set himself up as the  
spiritual head of the people. He encamps sometimes in one place, and sometimes in  
another; and is always surrounded with a numerous body of life-guards. He carries  
with him likewise those idols, which are of the greatest repute, and pitches separate  
tents for their peculiar service. The Tartars adore him as a god, and should any  
one scruple to believe his divinity, he would be looked upon with the utmost horror  
and detestation. The chief magistrates, and persons of distinction, only dare ap-  
proach him. When he gives them his blessing, he clinches his hand, and lays it  
upon their foreheads. When this imaginary deity decamps, his faithful devotees  
flock from all parts, and throw themselves in his way, to obtain his heavenly bene-  
dictions; for which he is sure to receive a valuable consideration.

*Apud Rel. Cer.*  
*Vol. IV.*

The *Kutuchta* never exposes himself to public view, but on some particular days, and then it is with all the pomp and magnificence imaginable. He marches to the sound of musical instruments, and is carried in procession to a tent covered with Chinese velvet, and open in the front. There he seats himself cross-legged, on a throne, erected on a large square eminence, in the midst of a great number of cushions. On each side of this pontiff-god, or vice-deity, are two idols representing the divine essence. On the cushions sit the inferior Lama's or priests, who perfume the *Kutuchta*, and the idols, with a kind of incense. Then they offer seven China cups full of milk, honey, tea, and brandy, to the idols; and as many to the sovereign pontiff: in the mean time the whole assembly breaks out into loud acclamations, and often repeats these words; *Our Kutuchta is a shining paradise.*



To the idea of immortality, which these people entertain of their *Kutuchta*, they add another, which is altogether as whimsical and extravagant, *viz.* that the *Kutuchta* grows old with the decrease of the moon, and renews his youth at the change of the same planet. The whole mystery of this fantastical notion consists in the holy father's suffering his beard to grow from one new moon to another, and never shaving himself but at her first appearance; at which time he dresses himself in all his splendor, and besmears his face all over with white and red. As to the notion of the grand Pontiff's immortality, the origin and foundation of it is this. All the Tartars hold a transmigration of souls; and this opinion induces them to imagine, that the soul of the expiring *Kutuchta* enters, immediately after his decease, into the soul of his successor. For which reason, he, who is intended to be the old pontiff's successor, must constantly attend him, that the soul of the holy father may qualify the young one for his approaching deification; and that the young soul may every day have familiar converse with the old one, possess all her qualities, and become, as it were, the same.





# A P P E N D I X.

*The following Sheets consist of such Omissions as have occurred since the work was printed off, and which the Reader is desired to insert in their proper places.*

*N. B.* Those Articles marked with an ➞ are *Additions* to those under the same Title, in the body of the work.



# A P P E N D I X.

## A B S

✠ **ABBOT.** Cambden gives us this list of the English *Parliamentary* Brittannia,  
The degrees of  
England.  
Abbots: *viz.*

Abbot of	{	Glastenbury.	Abbot of	{	Waltham, S. Cross.
		St Austin's, Canterbury.			Shrewsbury.
		St Peter's, Westminster.			Cirencester.
		St Albans.			St Peter's, Gloucester.
		St Edmondsbury.			Bardney.
		Peterborough.			St Benedict of Hulm.
		St John's, Colchester.			Thorney.
		Evesham.			Ramsay.
		Winchelcomb.			Hyde.
		Crowland.			Malmesbury.
		Battaile.			St Mary's at York.
		Reading.			Selbey.
		Abingdon.			

Prior of { Coventry.  
The order of St John of Jerusalem, commonly stiled, Master of the  
Knights of St John; who would also be accounted the first Baron  
of England.

**ABBUTO.** An idol, or false god, of the Japanese. He is eminent for mirac- KÆMPFER,  
Hist. Jap.  
B. V. c. viii.  
ulously curing many inveterate distempers, as also for procuring a favourable wind,  
and a quick passage by sea. For this reason sailors and passengers usually tie some  
small pieces of coin to a bit of wood, and throw it into the sea, as an offering  
to this god. His priests pretend, that these offerings never fail to drive on shore,  
and come safe to his hand. However, for caution's sake, he comes out himself in  
still weather, in a small boat, to demand this kind of tribute from all ships and boats  
that sail by.

✠ **ABSOLUTION.** The Romanists make *Absolution* to be a part of  
the sacrament of *penance*. In that Church, the form of Absolution is *absolute*; in  
the Greek church, *deprecatory*; and in the Churches of the Reformed, *declarative*.

In the Church of *Scotland*, when an excommunicated person shews real signs of  
godly sorrow, upon application to the Presbytery, a warrant is granted for his *Abso-*  
*lution*. Then he is brought before the congregation, where he must publicly testify  
his sorrow, and make confession of his sins. After this, the minister puts up a  
prayer, desiring Jesus Christ, who has instituted the order of *excommunication* (i. e.  
the power of binding and loosing mens sins) that he would accept the penitent  
offender, forgive his sins, &c. This done, he pronounces the sentence of absolu-  
tion, by which his former sentence is taken off, and the sinner again received into  
communion.



PAUS. lib. ii.  
AM. MAR-  
CELL. lib. ii.  
c. 28.

In Heroic.

**ACHILLES.** This renown'd hero of Pagan antiquity was ranked, after his death, among the gods. Pausanias and Ammianus Marcellinus tell us of a famous temple, dedicated to Achilles, in the island of *Leuce* or *Achillea*, in the Euxine sea; and it is fabled, that he there married Helena, by whom he had a son named Euphorion, whom Jupiter loved criminally. Philostratus relates, that, if strangers, who went on shore in this island, could not set sail again the same day, they were obliged to pass the night in their vessels, where Achilles and Helena came to visit them, drank with them, and sung, not only their own loves, but some verses likewise of Homer. He adds, that Achilles at that time cultivated with great diligence the talent of Poetry, which Calliope had bestowed on him; and he tells us, that those, who passed by this coast, heard music, which filled them with an admiration mixed with horror, and that they heard likewise the neighing of horses, the clinking of arms, and other martial sounds.

In Orat. 27.

Maximus Tyrius relates, that no one could land upon the island Leuce, without first offering sacrifices to Achilles; that the sailors often saw that hero under the figure of a young man in golden armour, who danced a warlike dance. It happened that a certain person, falling asleep in this island, was waked by Achilles, and conducted to a tent, where he was entertained at supper. Patroclus filled out the wine, and Achilles played on the lyre: Thetis and the other deities were present. Arrian had heard, and believed it, that those, who were cast on shore on this island by a storm, went to consult the oracle of Achilles, to know whether they should sacrifice the victim, which they had made choice of: at the same time they laid on the altar the supposed value of it in money. If the oracle rejected their proposition, they added to the price, till the god was satisfied. When this was done, the victim presented it self voluntarily in the temple, and did not run away. He adds, that Achilles used to appear in a dream to those, who approached the island, and shewed them the most commodious place for landing.

In Periplo  
Ponti Euxini.

This hero, after his deification, performed several other exploits, of which none is more extraordinary than that against the Amazons, who would have plundered his temple. Philostratus relates the story thus.

In Neoptolemo.

‘ Having landed at this island, the first thing they did was to bid these strangers of the Hellespont cut down all the trees round about the temple: but their axes, flying back upon them, destroyed them on the spot, and they fell stone-dead under the trees. Whereupon the Amazons, crowding about the temple, fell a spurring their horses; but Achilles giving them a furious look, as when he rushed on Scamander before Troy, so terrified their horses, that their fright proved stronger than their bridles. So that prancing and curvetting, and imagining that what they carried on their backs was a new and extraordinary weight, they threw down the Amazons, and, like wild beasts, trod them under foot; their mains standing erect through fury, and their ears pricked up; and thus, like cruel lions, they tore them to pieces, devouring their arms and legs, and made a most horrid carnage of their bowels. When they were glutted with this feast, they fell a prancing and galloping through the island, full of rage and fury, with their jaws bloody, till they came to the top of a cape, from whence perceiving the smooth sea, and taking it for a fine large plain, they ran headlong into it, and so perished. As for the ships of the Amazons, an impetuous whirlwind falling upon them (when they were empty and destitute of all their rigging) caused them to dash one against another, as it were in a sea fight; so that they were broke to pieces, especially those whose sides were attacked by the beaks and prows of other ships, as commonly happens to vessels which have no pilots. So that all the wrecks meeting together near the temple, where there were many bodies half dead, and breathing still, and several limbs horribly scattered up and down, with the flesh, which the horses, being not used to such food, had rejected, that holy place must needs have been very much prophaned. But Achilles soon purged and expiated it; as it was an easy thing to do, in an island of such small extent, against which the sea beat on all sides. Achilles having therefore let in the waves, every thing was washed and made clean in a trice.’

De Patria  
Homeri.

I shall only add a remarkable tradition, mentioned by Leo Allatius; which is, that Homer, keeping sheep near the tomb of Achilles, obtained, by his offering and prayers, a sight of that hero, who appeared to him encompassed with so glorious a light, that Homer, not being able to bear its brightness, immediately fell blind.



**ADRIANÆA.** [*Lat.*] Certain temples, built by the Emperor *Adrian*, in SPARTIAN in Adriano. several towns of the empire, about the year 127.

Lampridius informs us, they had no statues in them, nor were consecrated to any god; for which reason they bore only the name of their founder. If that author is to be credited, these temples were erected in honour of Jesus Christ, whom Adrian had a design to adore, but was prevented by some persons, who, consulting the oracles, assured him, that, if this design took effect, the whole empire would turn Christian, and all the other temples would be abandoned. In Historia Augusta.

We read of some of these *Adrianæa* in history. There was a very large one at Tiberias, which remained unfinished, and served as a public bath. In the time of Constantine, it was converted into a church. That of Alexandria was turned into a magnificent church, in the time of Athanasius. EPIPH. hæc. 36. c. xii.

**ADVOWSON.** In the constitution of the English Church, is the right of presentation to a benefice; and he, who hath this right, is stiled *patron*, because they, who originally obtained the right of presentation to any church, were maintainers of, and benefactors to, the same church. When the Christian religion was first established in England, kings began to build cathedral churches, and to make bishops: afterwards, in imitation of them, several lords of manors founded particular churches on some part of their own lands, and endowed them with glebe, reserving to themselves, and their heirs, a right to present a fit person to the bishop, when the same should become void. 1. Nelf. abr. 184.

*Advowsons* were formerly most of them appendant on manors, and the patrons parochial barons: the lordship of the manor, and patronage of the church, were seldom in different hands, till Advowsons were given to religious houses: but of late the lordship of the manor, and the Advowson of the church, have been divided, and now, not only lords of the manor, but mean persons, have, by purchase, the dignity of patrons of churches.

**ÆSCULAPIUS.** Lucian, in his dialogue, intituled *Alexander*, or *The false prophet*, discovers to us what gave occasion to represent Æsculapius under the figure of a serpent. 'The false prophet Alexander (*says he*) having associated himself with one Cocconas a Byzantine Annalist, they went together into Bithynia, where they observed large serpents, which were kept so tame, that they sucked the breasts of women, and played with children, without doing them any hurt. They bought therefore one of the fairest and largest of these serpents, and made choice of Paphlagonia, where the men are most dull and superstitious, as the properest place to carry on their impostures, and cheat the people. Alexander, having a long head of hair well combed, and clad in a purple cloak striped with white, and holding in his hand a fauchion, like Perseus, from whom he boasted his descent by the mother's side, hid some plates of brass in the old temple of Apollo, which is at Chalcedon, and wrote upon them, that *Æsculapius would soon come, with his father Apollo, to fix his abode in that place*. He contrived, that these plates should be discovered, the news of which was presently spread over Pontus and Bithynia, and the inhabitants decreed a temple to be built for those gods. Our prophet repaired by night to the place, where they were digging the foundations of the temple, and, finding there a spring of water, he hid in it a bird's egg, wherein he had inclosed a small serpent, which was newly hatched. The next day, very early in the morning, he came into the market-place, stark naked, having only a girdle about him, to cover his nakedness; and, holding his fauchion in his hand, he mounted upon an altar, and harangued the people, saying, that *this place was happy in being honoured with the birth of a god*. At these words, the whole city, which had flocked together to see this sight, began to make vows and prayers, whilst Alexander pronounced some barbarous words in the Phœnician language. After this he ran to the place, where he had hid the bird's egg, and, going into the water, he sung the praises of Apollo and Æsculapius, inviting the latter to descend, and shew himself visibly to men. Then he dipped a cup into the water, and drew out of it the mysterious egg, telling the people, that it contained the god Æsculapius. The people being very attentive to the mystery, he broke the egg, out of which came the little serpent, which twined about his fingers. Immediately the air was filled with shouts of joy, intermixed



‘ with vows and intercessions to the god : one desired health, another honour, and another riches. In the mean time the impostor retired home, and shut himself up in his house, till the little god should become a great one, and one day, in the presence of all the people, he produced the large serpent, which he had brought from Macedonia, folding about his neck, and drawing after him a long tail.’

The Carthaginians were exceedingly fond of the worship of Æsculapius, upon the credit of a tradition among them, that this god was born of a woman of their country. Strabo and Appian tell us, that they built a temple to him in the citadel of Byrsa.

In Chronol.

Æsculapius, according to Sir Isaac Newton, was one of the Argonauts, who went on their expedition about the year before Christ 937. He was deified about the year before Christ 927, that is, 300 years before the founding of Rome.

MACER, Hierolex.

✠ A G A P E. There are some little resemblances of the antient *Agapæ*, or *Love-feasts*, still remaining in the churches of the *Levant*; where, at funerals and festival solemnities, there are religious entertainments held in tents, or in private houses. In the churches of the island of Malta, on every festival, after vespers, it is usual to distribute pieces of meat, and fruit, to the people. Upon these occasions, the Greeks treat the poor with cakes, and sometimes with parched corn, blessed by the priests, and made palatable by a sort of confection.

A G U R. The title of the 30th chapter of the book of *Proverbs*. It is matter of dispute, who this *Agur* was, whose name is thus separately prefixed to one of the chapters of Solomon's *Proverbs*. Some will have it, that Solomon describes himself under the name of *Agur the son of Jakeh*. Others conjecture, that *Agur* and *Lemuel* (whose name is at the head of the 31st chapter) were wise men in the time of Solomon, and who were his interlocutors in the book of *Proverbs*. But this opinion seems to be without any foundation, the book of *Proverbs* being in nothing like a dialogue. Lastly, others believe *Agur* to have been an inspired author, whose sentences it was thought convenient to join with those of this prince, on account of the conformity of their matter.

Della Valle, T. III.

A H L A L T A H K I K. The name of a religious sect among the Moham-medans. The name signifies *people of certainty*. They believe, that there is no other god than the four elements, which, together with the world, and all its changes and vicissitudes, they assert to be eternal; and that mankind, as well as other beings, are a compound of those elements, of which they are formed, and into which they return, and are dissipated. Of this sect there are great numbers in the province of Lar in Persia.

Rational. lib. iii. c. 3.

A L B. A very antient priestly vestment, worn by ministers in the administration of the Eucharist. According to the description given of it by Durandus, it seems to have been a kind of linnen garment, made fit and close to the body like a cassock, tied round the middle with a girdle or sash, the sleeves being either plain like those of a cassock, or else gathered close at the hands like the sleeve of a shirt. The Albs were formerly embroidered with various colours, and adorned with fringes.

The *surplice*, among us, answers to the *Alb*; for the first *rubrick* of the *Common-prayer* enjoins, that *whenever the Bishop shall celebrate the holy communion in the church, or execute any other publique ministracyon, he shall have upon him, besyde his rochette, a surples, or Albe, &c.* See SURPLICE.

Hist. des Ord. Relig. T. III. c. liv.

A L E X I A N S or C E L L I T E S. An order of Religious, so called because they have taken for their patron *St Alexis*, a Roman Knight, whose festival is celebrated on the 17th of July. They are called in Flanders *Cellebroeders*. The name *Cellites* is, probably, derived from the Latin *Cella*, which signifies any thing in which something is inclosed or shut up, and must here be taken for a *tomb* or monument, it being the principal obligation of these Religious to inter the dead. It is uncertain when, or by whom, this order was founded. It is divided into two provinces, that of Germany, and that of Brabant. The Religious are all lay-men, and




and admit no priests among them. They take care of the sick, and the infected in times of plague: they inter the dead, and take upon them the care of idiots; and most of their convents serve as places of correction for children, who are disobedient to their parents. Those of Cologne are obliged to be present at the execution of criminals. They are very rich in several places, especially at Ghent, where every person of distinction that dies is indebted to them a crown-piece. They are only obliged to recite every day the office of the holy cross. Their habit consists of a black serge gown and scapulary, to which is fixed a cowl.

There are likewise *Alexian nuns*, called in some places *Collestines*, but most commonly *black sisters*. They are not cloystered; and their duty is to visit, and attend, the sick. They are habited likewise in black, with a scapulary; and they are subject to the provincials of the provinces of Germany and Brabant.

**ALILAT** or **ALITTA**. A Pagan divinity of the antient Arabians. Herodotus informs us, that those people worshipped the sun and moon under the names of *Urotalt* and *Alilat* or *Alitta*. It is plain, that this appellation is derived from the Hebrew *Halilah* or *Haleilat*, which signifies the *night*, because the moon, which was adored under this name, shines in the night. Lib. iii.

Some authors are of opinion, that the Mohammedan Arabs took the *Crescent*, which they place on the tops of towers, as Christians do the cross, from the antient religion of the Arabians, who adored the moon, and not from the flight of Mohammed, who escaped from Mecca to Medina at the time of the new moon. JURIEU, Hist. des Dogmes, &c. p. 680.

 **ALL - SAINTS**. This festival is not of very great antiquity in the Christian Church. About the year 610, the *Pantheon*, or temple of all the gods, at Rome, was, at the desire of Boniface XIV Bishop of Rome, taken from the Pagans by the Emperor Phocas, and dedicated to the honour of *All the Martyrs*. Hence came the original of the feast of *All-Saints*, which was then celebrated upon the first of May: afterwards, by an order of Gregory IV, in the year 835, it was removed to the 1st of November, where it has ever since stood.

**ALL SOULS DAY**. See **COMMEMORATION OF THE DEAD**.

**ALTAR OF THE UNKNOWN GOD**. St Paul, being come from Thessalonica to Athens, and led by curiosity to observe the religious performances of the Athenians, met accidentally with an altar inscribed, Acts xvii. 22, 23.

**ΑΓΝΩΣΤΩ ΘΕΩ, i. e. TO THE UNKNOWN GOD.**

The critics are divided in opinion concerning this Altar. St Jerom pretends, that it was not inscribed exactly as St Paul relates, but that the words were these; In Ep. ad Tit. c. i.

*To the gods of Asia, Europe, and Africa; to the unknown and strange gods;*

and that the apostle purposely changed the plural into the singular, because it was necessary to his design of demonstrating to the Athenians, that they adored an *unknown god*. Others affirm this Altar to be one of those mentioned by Pausanias, who tells us, there were Altars at Athens consecrated to the *unknown gods*. Probably there were several altars, each with an inscription, *To the unknown god*. Lucian, in his dialogue intituled *Philopatris*, swears by the *unknown god of Athens*. He adds; *being come to Athens, and finding there the unknown god, we worshipped him, and gave thanks to him with hands lifted up to heaven.* In Attic. lib. vi. c. 2.

Peter Comestor gives this account of the matter. Dionysius the Arcopagite, observing, while he was at Alexandria, the unnatural eclipse, which happened at our Saviour's crucifixion, concluded from thence, that some *unknown god* suffered; and not being then in a condition to learn more of the matter, at his return to Athens, he erected this Altar *to the unknown god*; which gave occasion to St Paul's discourse to the Arcopagus. In Historia Ecclesiastica.

Theophylact



Theophylact accounts in another manner for the occasion of this Altar. After a battle which the Athenians had lost, a spectre appeared to them, and told them, that he was the occasion of their misfortune, because they celebrated games in honour of all the other gods, but none to him. After this, he disappeared, without declaring his name. The Athenians, to repair their fault, immediately erected an Altar *to the unknown god*.

OEcumenius reports the matter something differently. The Athenians, being seized with a burning distemper, addressed themselves to all the gods of their city: but, finding no relief from thence, they concluded some strange god had afflicted them, and, to appease his anger, erected this altar.

Chrysoft. in  
Acta.

These histories having no foundation in antiquity, the most probable opinion seems to be; that the Athenians, a people extremely superstitious, being apprehensive they might have forgot some deity, and paid no adoration to him, erected this Altar inscribed *to the unknown god*, to supply such involuntary neglect; from whence St Paul, with great address, took occasion to preach to them the *true God*, a god to them, who were in the extreme darkness of Paganism, truly *unknown*.

**ALTAR of Lyons.** In Latin, *Ara Lugdunensis*. It was an altar dedicated to Augustus Cæsar, in the year of Rome 744. It stood in a temple, built at the common charge of several Gaulish Clans, who had each of them their respective statues therein, with inscriptions.

SUETON. in  
Calig.

This temple and altar were famous for the learned exercises and disputations, established by the Emperor Caligula. The orators and poets repaired hither from all parts of the empire, to dispute the prizes of eloquence and poetry. But the contest was attended with a harsh condition: for the vanquished was obliged to expunge his exercise with his tongue, or be thrown like a dog into the Soane. Hence Juvenal;

Sat. i. ver. 43.

Palleat, ut nudis preffit qui calcibus anguem,  
Aut Lugdunensem Rhetor dicturus ad aram.

*With looks as wan, as he who in the brake  
At unawares has trod upon a snake;  
Or play'd at Lyons a declaiming prize,  
For which the vanquish'd Rhetorician dies.*

DRYDEN.

There are some ruins of this temple, where the abbey of *Aisnay* now stands; and there is an antient marble to be seen at Lyons, in the church of St Peter belonging to the nuns, on which is this inscription:

JOVI OP. MAX.  
Q. ADICINNIUS URBICI  
SACERDOS ROMÆ ET AUGUST. &c.

i. e. dedicated to Jupiter by Q. Adricinnius, the son of Urbicus, priest of Rome, and Augustus, &c.

Geogr. lib.  
xvii.

**A M A N U S** or **H A M A N U S**. An antient deity of the Persians, mentioned by Strabo, who informs us, that 'in Persia there are large inclosures, called *πυραθεία*, in the middle of which is an altar, whereon the *Magi* keep up a perpetual fire, in the midst of a great quantity of ashes. They go every day into this place, to say certain prayers, which last an hour. There they stand before the fire, with a kind of *fascies* in their hands, and a mitre on their heads, the strings of which hang down behind and before. — This (he adds) is what is done in the temples of *Anaitis* and *Amanus*; for these divinities have their temples; and they carry the statue of *Amanus* in great pomp.'

*Amanus* seems to take his name from *Hammah*, which signifies the *Sun*, and the *πυραθεία*, or *fire-temples*, of this god agree exactly with the *Hammanim*, or *fire-temples*, of the Phœnician god *Baal*; whence it is natural to conclude, that they are one and the same deity, to wit, the *Sun*. See **BAAL**.



☞ **A M B A R V A L E.** Virgil describes in a most natural and lively manner the rejoicing of the country-people at this feast.

Cuncta tibi Cererem pubes agrestis adoret,  
Quoi tu lacte favos, & miti dilue Baccho;  
Terque novas circum felix eat hostia fruges,  
Omnis quam chorus & focii comitentur ovantes;  
Et Cererem clamore vocent in tecta; neque ante  
Falcem maturis quisquam supponat aristis,  
Quam Cereri torta redimitus tempora quercu  
Det motus incompósitos, & carmina dicat.

Georg. lib. i.  
ver. 343.

*Let every swain adore her \* pow'r divine,  
And milk and honey mix with sparkling wine:  
Let all the choir of clowns attend the show,  
In long processions, shouting as they go;  
Invoking her to bless their yearly stores,  
Inviting plenty to their crowded floors.  
Thus in the spring, and thus in summer's heat,  
Before the sickles touch the ripening wheat,  
On Ceres call, and let the labouring hind  
With oaken wreaths his hollow temples bind:  
On Ceres let him call, and Ceres praise,  
With uncouth dances, and with country-lays.*

\* Ceres.

DRYDEN.

**A M B R O S I A N S.** A congregation of religious in Italy, so called from the convent of *St Ambrose ad nemus*, near Milan, where the general chapters of the order are held every three years. The origin and founders of it are not certainly known. It began, probably, in the pontificate of Gregory II, who permitted them to follow the rule of St Augustin, and to take the name of St Ambrose. This congregation, in 1589, was united to the religious of St *Barnabas* or *Apostolins*, by authority of Pope Sixtus V; and this union was confirmed, in 1606, by Pope Paul V.

Hist. des Ord.  
Relig. T. IV.  
c. viii.

There is also a congregation of *nuns*, of the order of St Ambrose, otherwise called *The Annuntiades of Lombardy*, which began in the year 1408. It was founded by three Venetian ladies, and spread it self over several parts of Italy. The monastery of Pavia is head of the order. These Ambrosians wear a tawny habit, and follow the rule of St Augustin.

Ibid. c. x.

☞ **A M E N.** The *Rabbins* are of opinion, that the word *Amen* is formed of the initial letters of these words; *Adonai Melech Neeman*, i. e. *the Lord the faithful King*; an usual expression among the Jews, when they would add a weight or sanction to what they affirmed. On the other hand the *Cabbalists*, by help of their *Notaricon* (one branch of the *Cabbala*) out of the letters of the word *Amen* form the whole phrase *Adonai Melech Neeman*. — The truth is, the primitive of the word *Amen* is the verb *aman*, which, in the passive, signifies to be true, faithful, constant, &c.

Sometimes the word *Amen* is prefixed to a sentence; as, in the gospels, *Amen, Amen, dico vobis*, i. e. *verily, verily, I say unto you*. The Evangelists usually preserve the Hebrew word *Amen* in their Greek ἀμήν; tho' St Luke sometimes renders it by ἀληθώς or ἰαί, i. e. *truly, certainly*.

When this assent was given by the primitive Christians, at their public offices, they pronounced it with so much vehemence, that St Jerom compares it to a *clap of thunder*; and Clemens Alexandrinus tells us, that they repeated it *standing on their tiptoes* (for at certain times they prayed standing) *as if they desired, that this word should carry up their bodies, as well as their souls, to heaven*.

In 2 Præm. in  
Galat.  
Stromat. lib.  
vii.

☞ **S. A N D R E W ' s D A Y.** This apostle became the tutelar saint of Scotland, on the following occasion. Athelstan, King of England, to whom Alared granted Northumberland, having invaded the Picts, who then inhabited the

BUCHANAN,  
Hist. Scot.  
A. D. 790.



south of Scotland, and overtaking their King Hungus at Haddington, about 20 miles from the borders, the Picts, being inferior in strength, kept a strong guard all night, while Hungus betook himself to prayer; after which, falling asleep, he thought he saw the apostle St Andrew standing by him, and promising him victory. Having declared this vision to the people, they were inspired with courage for the battle; which was no sooner begun, than St Andrew's cross (as they pretend) appeared in the air in the form of an X, which so terrified the English, and animated the Picts, that the latter obtained a signal victory, and slew Athelstan on the place of battle, which to this day bears the name of Athelstan's ford.

CAMDEN.

The Scots, who succeeded the Picts, thought they had a right likewise to the protection of their saint; and accordingly Achaius, King of Scotland, instituted an order of knighthood in honour of St Andrew. The city of *St Andrews*, in Scotland, takes its name from this saint, whose bones are said to have been brought thither, from *Patras* in the *Peloponnesus*, by a Grecian Monk named *Regulus*.

Hist. des Ord.  
Relig. T. IV.  
c. xvi.

**ANGELICS.** An order of Italian nuns, so called. Their foundress was Louisa Torelli, Countess of Guastalla, who, in the year 1534, obtained a brief of Pope Paul III, for the establishing a congregation of nuns under the rule of St Augustin. For this purpose the countess built a very large monastery and church at Milan; and the nuns of her institute took the name of *Angelics*, that, by often hearing this name pronounced, they might be excited to imitate the purity of *Angels*. This name was confirmed to them by the Pope, who exempted them from the jurisdiction of the Archbishop of Milan, and put them under the direction of the regular Clerics of St Paul.

The Angelics were not confined to the cloyster, but went out of their monastery, and accompanied the regular Clerics in their missions, these latter employing their zeal in the conversion of men, and the Angelics in the conversion of women. It is related, that the countess herself, and one Paula Antonia, induced several courtezans, and women of bad morals, to quit their vices, and take the habit of the Angelics. These nuns still continue to accompany the regular Clerics in their missions to Verona, Brescia, Venice, and other places.

Several ladies of great distinction have entered into this order: among the rest, Julia Sfondrata, aunt of Pope Gregory XIV, who was a great benefactress to the monastery of Milan.

The Angelics wear the habit of the Dominicans: they carry on their breast a wooden cross, and on their finger a golden ring, on which, instead of a precious stone, is the figure of a heart, and a crucifix engraved on it. On solemn days they wear on their heads crowns of thorns. Their constitutions were drawn up by the famous St Charles Borromeo, and confirmed by Pope Urban VIII.

**ANNATES.** See **FIRST FRUITS**.

**S. ANNE'S DAY.** The *Latins* observe the *festival of St Anne* on the 26th of July, and the *Greeks* that of her *conception* on the 9th of December, and that of her *marriage* on the 9th of September.

St Anne was the mother of the Virgin Mary, and the wife of Joachim. The names of *Joachim* and *Anne* are not mentioned in the canonical books of the New Testament, and whatever we are told concerning them is handed down to us from the Christians of the East, who have preserved several historical traditions, to which the western Christians are strangers.

It is related, in the *Protevangelium*, or *preparatory gospel*, ascribed to St James, that Joachim, intending to present an offering in the temple, was prevented by one Reuben, a Jew, who told him it was not lawful for him to do it, because he had no posterity in Israel. Joachim, in great confusion, retired into the wilderness, and continued forty days and forty nights in prayer and fasting. Anna stayed at home, afflicting herself both on account of her barrenness, and the absence of her husband. One day, walking in the garden, she saw a bird's nest, with young ones in it. This object increased her grief: she complained bitterly that she continued barren, while the birds of the air produced their young. Hereupon an angel descended from heaven, and promised her, in the name of God, both a child, and the return of her husband. Accordingly Joachim returned from the wilderness, and

Anna



Anna went to meet him. Some few days after she conceived, and in nine months brought forth MARY.

The Mohammedans say, that Anna offered her daughter Mary to the priest Zecharias, who shut her up in one of the chambers of the temple, the door whereof was so high, that there was no going up to it without a ladder; and that he carried the key always about with him; that he visited her from time to time, and always found abundance of fine fruit near her, which she told him was sent her by God.


Some Legendaries pretend, that St Anne had three husbands, by whom she had three Mary's; to wit, Joachim, by whom she had Mary, the mother of our Saviour; Cleopas, by whom she had Mary, the mother of James the Less, Joseph, Simon, and Thaddeus; and Salomas, by whom she had Mary, the mother of James the Greater, and S. John the Evangelist: in confirmation of which, they cite the following old verses;

J. GERSON.  
Cancellor.  
T. III. p. 59

*Anna tribus nupsit, Joachim, Cleophæ, Salomæque,  
Ex quibus ipsa viris peperit tres Anna Marias,  
Quas duxere Joseph, Alpheus, Zebedeusque.  
Prima Jesum; Jacobum, Joseph, cum Simone Judam,  
Altera dat; Jacobum dat tertia, datque Joannem.*

An antient piece of sacred genealogy, formerly set down by Hippolitus the martyr, is preserved in Nicephorus. 'There were three sisters, of Bethlehem, daughters of Matthan the priest, and Mary his wife, under the reign of Cleopatra, and Casopares King of Persia, before the reign of Herod, the son of Antipater. The eldest was Mary, the second was Sobe, the youngest was Anne. The eldest, being married in Bethlehem, had for daughter Salome the midwife: Sobe the second likewise married in Bethlehem, and was the mother of Elizabeth; lastly, the third married in Galilee, and brought forth Mary the mother of Christ.'

Lib. ii. c. 3.


 **A P I S.** When this Egyptian calf was brought to Cambyfes, King of Persia, who expected to see some deity, he flew into a violent passion, and, drawing his dagger, wounded it in the thigh: then, reproaching the priests for their stupidity in worshipping a brute, he ordered them to be severely whipt, and all the Egyptians at Memphis, who should be found celebrating the festival of *Apis*, to be slain. The *Apis*, after languishing some time, died of the wound, and was buried by the priests, who carefully concealed his death from Cambyfes. The Egyptians say, that, after this sacrilegious action, Cambyfes was immediately seized with lunacy, and fell raving mad.

HERODOT.  
lib. i.

A like story is told of Darius Ochus, King of Assyria, who likewise subdued Egypt. This prince being as remarkable for his sloth and stupid inactivity, as he was for his cruelty, the Egyptians for this reason nick-named him the *as*; which so angered him, that he caused their god *Apis* to be taken out of his temple, and sacrificed to an *as*; and then ordered his cook to dress the flesh of the slain beast, to be eaten by his attendants.

ÆLIAN. lib.  
iv. c. 8.

The worship of this ridiculous divinity was abolished long before the other religions of Paganism, for want of finding an animal with the proper marks. Spartian relates, that, in the reign of Adrian, there was a great sedition at Alexandria, on occasion of the *Apis*, which had been found, after having been many years sought for in vain. The people of Egypt, it seems, quarrelled who should have the possession of this god. Ammianus Marcellinus tells us, that the Emperor Julian could not restore the idolatrous worship of the Egyptians, for want of finding the *Apis*.

 **A P O C A L Y P S E.** There were several spurious books, under this name, ascribed to the apostles and others. There was

I. The *Apocalypse*, or *Revelation*, of S. Peter, mentioned by Eusebius (lib. iii. c. 3.) S. Jerom (*in Catal. Scr. Eccl.*) and Clemens Alexandrinus (*apud Euseb.* lib. vi. c. 14). It is entirely lost.

II. The



EPIPH. HÆR.  
18. c. xxx.

HIST. ECCL.  
lib. vii. c. 19.

THEOD. HÆR.  
fab. lib. ii.

EPIPH. HÆR.  
31. c. viii.

Id. HÆR. 39.  
c. v.

G. SYNC. p.  
27.

Ep. 101, ad  
Pammach.

HOM. ult. in  
Matth. xxvii.  
9.

STRABO,  
lib. xiii.

Lib. v. c. 9.

STILLING-  
FLEET'S  
Ecclesiastical  
Cases.

II. The *Apocalypse*, or *Revelation*, of St Paul. It was in use among the Gnostics and Cainites. They pretended, it contained those ineffable things, which the apostle had seen during his extasy, and which, he tells the Corinthians, he was not permitted to divulge. Sozomen says, several Monks, in his time, set a great value upon this work, and affirmed, that it had been discovered, by divine revelation, in the reign of Theodosius, in St Paul's house, where it had been hidden in a marble trunk under ground.

III. The *Apocalypse*, or *Revelation*, of Cerinthus; wherein that arch-heretic spoke of an earthly kingdom, and sensual pleasures, which the saints should enjoy for a thousand years in Jerusalem.

IV. The *Apocalypse*, or *Revelation*, of Adam; forged by the Gnostics, who took the occasion from what is said, in Genesis, of God's causing a deep sleep to fall on Adam, or, as the Septuagint renders it, an extasy.

V. The *Apocalypse*, or *Revelation*, of Abraham. A forgery of the Sethian heretics, abounding with filth and obscenity.

VI. The *Apocalypse*, or *Revelation*, of Moses. G. Syncellus, speaking of this *Apocalypse*, says, that the following passage of St Paul's epistle to the *Galatians* (vi. 15.) is taken from it; *Neither circumcision availeth any thing, nor uncircumcision, but a new creature.*

VII. The *Apocalypse*, or *Revelation*, of Elias. St Jerom tells us, St Paul borrowed from this *Apocalypse* the following passage to the *Corinthians* (xi. 9.) *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what God hath prepared for those that love him.* Origen tells us the same, and calls this *Apocalypse* the *secret books* of Elias.

VIII. The *Apocalypse*, or *Revelation*, of St John; different from the true *Apocalypse*. Lambecius tells us, there is a manuscript of it in the Emperor's library.

IX. The *Apocalypse*, or *Revelation*, of St Thomas; known only by Pope Gelasius's decree, which ranks it among the apocryphal books.

✎ APOLLO. This deity was worshipped by the Trojans, under the name *Sminthius*, which signifies a *field mouse*. We are told, that this sort of vermin made such a devastation in the fields of *Troas*, that the inhabitants, finding all other means of ridding the country of them unsuccessful, had recourse to the oracle of *Delphi*, which answered, that they should be delivered from that plague, if they sacrificed to *Sminthian Apollo*; which accordingly they did. The worship of *Apollo Sminthius* was introduced into *Myfia*, the isle of *Tenedos*, and other countries; and we are told, a *mouse* was engraved at the foot of *Apollo's* statue, in a temple of *Chrysa*, a city of *Myfia*.

*Apollo* had a famous grove, dedicated to him, in the suburbs of *Antioch*. It was called *Daphne* or the *laurel-grove*. Sozomen, in his ecclesiastical history, describes it to us as a true palace of pleasure, a kind of enchanted place, in which every object solicited the desires of sense, and ministered to carnal delights. Accordingly he observes, that persons of reputation and gravity scrupled to approach this place, which was destined to the gratification of the most brutal passions. *Apollo* had a temple in this grove, and a statue, thus described by *Libanius*, quoted by St *Chrysostom*: 'Notwithstanding the hardness of the marble, it had an admirable air of softness, a surprising tenderness of skin, and mildness of form: it was clothed with a golden tunic, one part of which was held up by a girdle, the other hung down. The charming air of this statue could calm men, when in the greatest rage. Some have believed it sung a song; others have said, that it had been heard to play upon it's lyre. Happy those ears! it was no doubt a song in praise of that earth, to which it seemed to offer libations with its golden *patra*, because it had opened itself to receive the nymph *Daphne*.'

APPROPRIATION. In ecclesiastical law, is the severing, or *appropriating*, a benefice, which originally is *juris divini* & *in patrimonio nullius*, to the proper and perpetual use of some religious house, dean and chapter, bishop, or college. Appropriations seem to be no older, in England, than William the Conqueror: for then, the parochial clergy being commonly Saxons, and the bishops and temporal nobility Normans, they did not scruple to impoverish the inferior clergy, in order to enrich the monasteries, which were generally given to Normans.

Where



Where the churches and tythes were appropriated to a monastery, the Vicar had only such a competency as the Bishop thought fit to allow. This humour of *appropriation* prevailed so much among the Norman nobility, and the parochial clergy were reduced to so low a condition thereby, that Pope Alexander IV complained of it as *the bane of religion, the destruction of the church, and a poison which had infected the whole nation.* See IMPROPRIATION.

ARCH-PRIEST. An ecclesiastical Dignitary, being, formerly, the principal priest in a cathedral church. His business was, to inspect the conduct of the priests, and the rest of the clergy, to administer the Eucharist in the absence of the Bishop, &c.

DU CANGE,  
Glossar. Lat.

In the Greek Church, the Arch-priest is called *πρωτοπάπας*; and, in the catalogue of the officers of the church of Constantinople, he is said to give the communion to the Patriarch, and the Patriarch to him. Goar, in his remarks on this catalogue, says, the Arch-priest among the Greeks succeeds the antient *Chorepiscopi*; and he tells us, that, in the islands which belong to the Venetians, the Arch-priest ordains readers, and is judge in ecclesiastical causes.

ASH-WEDNESDAY. On this day, is performed, in the Romish Church, the ceremony of *giving the ashes*. The ashes must be made from branches of olive, or some other trees, which have been blessed the foregoing year. They are laid in a small vessel on the altar: then they are blessed by the officiating priest, the choir in the mean time singing the *Nones*. Afterwards they are signed with the sign of the cross, and incensed. This being done, the officiating priest, having on each side of him a deacon, carrying the ashes, goes forward towards the middle of the altar, and turns about towards the congregation: then the chief of the clergy, in whose church the ceremony is performed, goes up to the altar, and drops the ashes on the head of the officiating priest, repeating these words; *memento homo quod es pulvis*, &c. i. e. *remember man, that thou art dust*, &c. After the priest has received the ashes, he administers them in like manner to his assistants, then to all the clergy there present, and last of all to the whole congregation. Women, as well as men, have the ashes scattered on the crown of their heads.

PISCARA,  
Cerem. Eccles.  
Rom.

A Bishop receives the ashes sitting, and with his mitre off: the bishops give the ashes to patriarchs and archbishops. Princes, ambassadors, and other persons of distinction, receive the ashes after the canons. The Pope receives them from the officiating cardinal, who does not repeat the *memento* to him.

The use of *ashes*, on Ash-wednesday, was forbidden, in England, by an order of council, in the reign of Edward VI. An. 1548.

AUGURY. The most remarkable instances, usually alledged for supporting the credit of Augury, in the Greek and Roman histories, are these following.

Tarquinius Priscus, intending to augment the cavalry of Romulus's establishment, was dissuaded from the attempt by the Augur Ætius Nævius. The King, in disgust, asked the Augur, whether another thing, which he had in his thoughts, was practicable. Ætius replied, it was. Upon which Tarquin bid him take a razor, and cut a whetstone in pieces. Accordingly the Augur fell to work, and, to the King's great surprize, sliced the whetstone in pieces before his face.

VALERIUS  
MAXIMUS.  
T. LIVIUS.  
CICERO, de  
Divinatione.  
PLUT. in  
Cicer.

Tiberius Gracchus, being about a dangerous undertaking, consulted the singing and chattering of birds, who presaged him ill luck. At the stepping out of his house, he fell down, and broke the skin of one of his toes. Before he had gone many steps, three crows dropt a piece of tile before him, and croaked in a very unusual manner. However he slighted these omens, and went on to the Capitol, where the *Pontifex Maximus*, Scipio Nasica, broke off a piece of a bench, and killed him with a blow.

Appius Claudius, being ready to engage the enemy's fleet in the first Punic war, consulted the Augurs. But the sacred chickens would neither come out of their coop, nor eat: upon which Claudius, falling into a passion, ordered them to be thrown into the sea, saying, *If they won't eat, they shall drink*. He paid dear, they say, for making so bold with them, by the unfortunate catastrophe of his life.



The high-priest Metellus, going to his country-seat at *Tusculum*, met two crows, who crossed the way upon him so often, and became so troublesome, that he was forced to return back to Rome. The night following, the temple of Vesta was set on fire, when Metellus, rushing into the flames, saved a statue of Pallas.


Cicero had a presage of his death by the action of a bird. He saw a crow pluck off the pin of a dial; and, immediately after, it laid hold of his coat, and tried to stop him with its bill, till a slave brought him word, that the soldiers, sent by Marc Anthony to kill him, were in sight.

When Brutus was drawing his army into the field against Octavius Cæsar and Marc Anthony, two eagles, one from Cæsar's, the other from Brutus's camp, met in the air, and fought; and, after a long engagement, that, which came from Brutus's quarter, fled away wounded.

Alexander the Great designing to build a city in Egypt, a celebrated architect drew the plan, and marked out the compass of the walls; for which purpose, instead of chalk, he made use of barley-meal. But a flock of birds flew from a neighbouring lake, and eat up the barley: from whence the Egyptian priests drew this lucky presage; *that the town, in time, would be able to maintain a great many strangers.*

An eagle happening to light upon a palace, where King Dejotarus intended to lodge, that prince, who was excessively addicted to Augury, would by no means go into it; and, the night following, the house fell flat to the ground.


Hist. des Ord.  
Relig. T. III.  
c. i.

 **AUGUSTIN MONKS.** This order is divided into forty-two provinces, the vicarship of the Indies and Moravia, the congregations governed by general vicars, and the barefooted Fryars of France, Spain, and Italy. Some authors pretend, there were once 2000 monasteries of this order, and that there have been 3000 convents of nuns. The Popes have granted to it many privileges and honours; and among the rest the office of Sacrist of the Pope's chapel is annexed to this order. In the year 1567, Pope Pius V made this one of the four orders of *Mendicants*, the others being the *Dominicans*, *Minors*, and *Carmelites*. The order of *Augustins* has produced a great number of saints and learned men.

REYNERUS,  
p. 164.

In the year 1252, Lanfranc of Milan, first General of the Augustins, sent some of them into England. These had their first house given them in Wales, at a place called *Wood-house*, which before had belonged to the noble family of the Tubervilles. Afterwards Humphrey Bohun, Earl of Hereford and Essex, in the year 1253, gave them a house and beautiful church in London. Afterwards they obtained settlements, at Atherston in Warwickshire; at Oxford; at Canterbury; at Stamford in Lincolnshire; at Newark in Nottinghamshire; at Cherley and Ullescroft in Leicestershire; and at Warrington in Lancashire.

SALE'S KO-  
ran, p. 4.

 **A Z R A I L.** The Mohammedans have several ridiculous traditions concerning this angel. He was particularly concerned in the creation of Adam. The angels Gabriel, Michael, and Israfil (they say) were sent by God, one after another, to fetch for that purpose seven handfuls of earth, from different depths, and of different colours: but the earth, being apprehensive of the consequences, and desiring them to represent her fear to God, that the creature he designed to form would rebel against him, and draw down his curse upon her, they returned without performing God's commands; whereupon he sent *Azrail* on the same errand, who executed his commission without remorse; for which reason God appointed that angel to separate the souls from the bodies, being therefore called the *angel of death*.

Ibid. p. 338.

They relate likewise, that this angel passing once by Solomon in a visible shape, and looking at one who was sitting with him, the man asked who he was, and upon Solomon's acquainting him that it was the angel of death, said, he seems to want me; wherefore order the wind to carry me from hence into India: which being accordingly done, the angel said to Solomon, I looked so earnestly at the man out of wonder, because I was commanded to take his soul in India, and found him with thee in Palestine. — This story is told in relation to a passage of the Koran, where it is said, *no soul knoweth in what land it shall die.*

C. xxxi.



B.



**A R B E S.** The name, which the *Vaudois* or *Waldenses* (a Protestant sect in Provence, Languedoc, &c.) gave to their pastors. The term signifies, in the Venetian language, an Elder. The reason why their ministers were called by this name, was, that they might thereby conceal their function in remote parts, and times of persecution. The *Barbes* made the education of youth, and the superintendency of the public schools, an important branch of their employment. Out of these scholars they selected such as had the best capacities for the ministry, and, in order to form and fit them for that office, retained them for a time in their own houses. However the exercise of the ministry was no manner of obstruction to their practice of some manual occupation, or some other science, particularly Physic or Surgery, in which many of them were very great proficient. They held a synod every year, at which time the students in Divinity were examined, ordained, and appointed, either to go abroad, or to preach in some of their churches. Their young pupils were accustomed to an unlimited obedience. Some of the *Barbes* were married men; tho' the majority of them observed celibacy, that they might discharge their functions with the less obstruction or incumbrance. See **WALDENSES.**

GILLES, Ecclesiastical History of the Churches, &c.

**BARDS.** Among the antient *Britons* and *Gauls*, were priests of an inferior order to the *Druids*. Their business was to celebrate the praises of their heroes in verses and songs, which they composed and sung to their harps.

CÆSAR, Comm. lib. ix.

Vos quoque, qui fortes animas belloque peremptas  
Laudibus in longum, vates, diffunditis ævum,  
Plurima securi fudistis carmina, Bardî.

LUCAN, lib. i. ver. 442.

*You too, ye Bards, whom sacred raptures fire,  
To chaunt your heroes to your country's lyre;  
Who consecrate, in your immortal strain,  
Brave patriot souls in righteous battle slain;  
Securely now the tuneful task renew,  
And noblest themes in deathless songs pursue.*

ROWE.

The Bards were held in such high veneration, that their houses were an *asylum*, and, in the midst of war, they passed every where unmolested. They continued in being a long time; and there were some, in Britain, even after the Romans had entirely abandoned the island.

**B E L L S.** Moses ordained, that the lower part of the robe, which the high-priest wore, should be adorned with pomegranates and *golden bells*, intermixed at equal distances. Moses adds; *And it shall be upon Aaron to minister, and his sound shall be heard, when he goeth in unto the holy place before the Lord, and when he cometh out.* The use of these bells, we find, was to give the people notice when the high-priest went into the sanctuary, and when he came out again. Jewish authors are not agreed as to the number of bells worn by the high-priest. Some say, they were twelve, others fifty, others sixty six: some again make them twenty-two, and others eighty.


Exod. xxviii. 33. 34.



M. BUGE-  
RON, *Traité*  
des Caravan-  
nes.

The wearing of little Bells appears to be an oriental custom. The Arabian ladies have little golden bells fastened to their legs, neck, and elbows; and, when they dance, the motion of these Bells makes an agreeable harmony. And the kings of Persia are said to have had the hem of their robes adorned, like that of the Jewish high-priest, with pomegranates and golden bells.

Hist. des Ord.  
Relig. T. V.

 **BENEDICTIN MONKS.** St Benedict, the founder of this religious order, was of a noble family: some pretend he was grandson of the Emperor Justinian. He withdrew from the world very early, and hid himself in the desert called *Sublaqueum*, forty miles from Rome. Here the remembrance of a woman, he had seen at Rome, imprinted it self so strongly on his imagination, that, to extinguish his desires, he was forced to rowl himself stark naked among the Briers, which are still to be seen in that solitude; on which St Francis (it is pretended) afterwards going to visit that holy place, grafted rose-trees, which still yearly produce curious roses. The fame of St Benedict's sanctity, soon drew to him a great number of disciples, for whom he built twelve monasteries. He was looked upon as the Elisha of his times, and is reported to have wrought a great number of miracles, which are recorded in the 2d book of the *dialogues* of S. Gregory the Great.

The *Rule* of the Benedictins is so eminent for wisdom and discretion, that it is, by way of preference to all others, stiled *the holy rule*. St Benedict therein ordains, that they receive into his order all persons without distinction; men and children, gentlemen and servants, learned and unlearned, clergymen and laymen. He takes up eleven chapters of his rule in regulating the method of divine service. The Benedictins abstain perpetually from flesh, except in sickness. Every Monk has two portions a day, and sometimes a third of herbs, a pound of bread, and three quarters of a pint of wine. Their habit differs according to the nature of the country, as it is either hotter or colder. They are furnished, besides, with a needle, a steel pen, and tablets to write in.

The time, when this order came into England, is well known; for to it the English owe their conversion from idolatry. In the year 596, Pope Gregory sent hither Augustin, Prior of the monastery of St Andrew at Rome, with several other Benedictin Monks. St Augustin became Archbishop of Canterbury, and the Benedictins founded several monasteries in England, as also the metropolitan church of Canterbury, and all the cathedrals that were afterwards erected.

Pope John XXII, who died in 1334, after an exact enquiry, found that, since the first rise of the order, there had been of it 24 Popes, near 200 cardinals, 7000 archbishops, 15000 bishops, 15000 abbots of renown, above 4000 saints, and upwards of 37000 monasteries. There have been likewise of this order 20 emperors and 10 empresses, 47 kings and above 50 queens, 20 sons of emperors and 48 sons of kings; about 100 princesses, daughters of kings and emperors, besides dukes, marquesses, earls, countesses, &c. innumerable. The order has produced a vast number of eminent writers and other learned men. Their Rabanus set up the school of Germany. Their Alcuin founded the university of Paris. Their Dionysius Exiguus perfected the ecclesiastical computation. Their Guido invented the scale of music, and their Sylvester the organ. They boast to have produced Anselmus, Ildephonfus, venerable Bede, &c.

There are *nuns* likewise, who follow the rule of St Benedict; among whom those, who call themselves *mitigated*, eat flesh three times a week, on sundays, tuesdays, and thursdays: the others observe the rule of St Benedict in its rigour, and eat no flesh, unless they are sick.

Hist. des Ord.  
Relig. T. VII.  
c. xlv.

**BONS-FIEUX.** [*Fr.*] In English, *Good Sons*. A congregation of religious, of the third order of St Francis, so called. It was founded at Armantieres, a little town of Flanders upon the Lis, in the year 1615, by five pious artisans, the oldest of whom was named Henry Pringuel, a native of that town. They lived in common, and formed a little community in a house belonging to Pringuel. Their habit was black, and not distinguished from that of seculars. Three of them spent their time in making linen cloth, one taught youth, and the fifth made lace. Thus they lived till the year 1626, when they embraced the third rule of St Francis. Their order increased, and, in 1670, it consisted of two congregations, that of Armantieres, and that of Lille, in the diocese of Tournay. In 1679, they made a third



a third settlement at St Venant, in the diocese of St Omer. Lewis XIV gave them the direction of all his hospitals at Dunkirk, Bergues, and Ypres. Their congregation is at present composed of seven houses and hospitals, or rather seven families, according to their manner of speaking.

The *Bons-fieux* are under the direction of the Bishops where they reside. They hold a chapter once in three years. Each family has a superior, a vicar, and three counsellors. The superior is master of his family during three years. In the triennial chapters an account is given in of each family, its acquisitions, purchases, &c. They have every thing in common, and live in great union and harmony. They wear no linen, and lie in their clothes on straw-beds: they discipline themselves three times a week, and on solemn fasts eat on the ground. In some of their houses they keep schools, where they teach children to write and read.

**B R A B E U T Æ.** [Gr.] So the antient Grecians called those judges, who were appointed to preside at the *Olympic games*, and other solemn and religious spectacles. It was so honourable an office, that it was generally executed by the chief nobility of Greece. Thus we are informed, that the Corinthians desired Agesilaus, that he would preside at the *Isthmian games*, and put them under a proper regulation.

PAUSAN. lib. iii & v.

PHILOSTR. in vit. Apollon. lib. iii.

The *Brabeutæ* appeared in purple, with a crown on their heads, and a wand in their hands, and seated themselves in a place called *πλεθρον*, which had the privilege of a sanctuary. It was their business to decide the victory, and crown the conqueror. Their number was not always the same; sometimes they were seven, sometimes nine, and sometimes twelve.

This office was esteemed so peculiar to the Greeks, that Demosthenes declaims with great vehemence against Philip of Macedon, for presiding at the *Pythian games*, or putting in a deputy, if he was not there himself. Their awards were always so impartial, that Pindar calls the garlands, or crowns, they bestowed, *Θεμισλέκτες*, made by *Themis*, the goddess of law and justice.

In III Philip.

**B R A N C H I D Æ.** These priests of Apollo had their denomination from one *Branchus*, the reputed son of Macareus, but begotten, as was believed, by Apollo. Concerning this Branchus, it is fabled, that his mother, being with child, dreamed, that the sun entering into her mouth penetrated to her womb; and that from thence the child was called *Branchus*, from *βρογχ* the throat, through which the god passed. Branchus received, when he grew up, a crown and scepter from Apollo, and began to prophesy, but soon disappeared. Whereupon a magnificent temple was built to him, and *Apollo Philesius*, so called from *φιλε* to kiss, because he was supposed to have imparted the spirit of prophecy by a kiss. This temple was burnt by the Persians, but was afterwards rebuilt with such magnificence, that it surpassed all the other Greek temples in bigness, being raised to such a magnitude, that they were forced to let it remain uncovered; for it was no less than five furlongs in compass.

STRABO, Geogr. lib. xiv.





## C.



**A B B A L A.** Tho' the *Jewish Cabbala*, or oral tradition, is justly rejected by all the Christians, as containing the most ridiculous conceits, yet there is another *Cabbala*, which has been received by some of the antient Fathers, and is still strenuously defended by many learned moderns. This they call, by way of distinction, *Kabla* or *Reception*, and it contains that mystical sense of the Old Testament, in which, it is pretended, the writers of the New understood and explained it; which sense, they affirm, has been conveyed to them from Moses by the prophets, not by a human tradition, but by divine inspiration, as being very different from, if not contrary to, the obvious literal sense. This, they think, is plain from the interpretation, which some of the Evangelists, particularly St Matthew, as well as St Paul, give of several prophecies quoted by them, in a sense so foreign from the literal one, that it cannot, in their opinion, be justified, without having recourse to this Christian *Kabla*, as they term it. This question has been learnedly debated by the writers for and against the accomplishment of *literal prophecy*.

See Matth. ii.  
15, 17, 23.  
Rom. x. 6.  
& seq. comp.  
with Deut.  
xxx. 12. and  
Eph. v. 31.  
with Gen. ii.  
24, &c.  
Mr Collins,  
Bp Chandler,  
&c.

1 Kings xii.  
26. & seq.

**C A L V E S (G O L D E N).** Two idols, in the form of Calves, set up by Jeroboam, the son of Nebat, King of Israel. This prince, having been acknowledged king by the ten tribes of Israel, and intending to separate these tribes for ever from the house David, politickly provided for them new gods, whom they might worship in their own country, without being obliged to go to the temple of Jerusalem, there to pay their adoration. These gods were two Golden Calves; *and he set the one in Bethel, and the other put he in Dan, at the two extremities of his kingdom: and this thing became a sin; for the people went to worship before these Calves, even unto Dan and Bethel.*

MONCEUS,  
in Aarone  
purgato, lib.  
ii. c. 8.

HIERON. in  
Hof. iv. 25.

Some have thought, that these *Golden Calves* of Jeroboam were an imitation of the *Cherubims*, which Moses had placed upon the ark of the covenant. But St Jerom, and the generality of commentators, believe, Jeroboam intended to imitate the worship of the ox Apis, which he had seen practised in Egypt, during the time of his abode there, towards the end of Solomon's reign.

C. viii. ver.  
5 & 6.

The Rabbins relate, that Hosea, King of Israel, being under a necessity of sending one of the Golden Calves to Salmaneser, King of Assyria, in order to make up the sums demanded by that prince, the priests belonging to these idols, instead of the golden calf, sent him one of brass well gilded over. But Salmaneser, having examined the present, and finding it to be counterfeited, marched against Samaria, and carried away the golden calves, and all the people, who adored them. The destruction of these calves, by the taking of Samaria, was foretold by the prophet Hosea, in these terms; *Thy calf, O Samaria, hath cast thee off: mine anger is kindled against them — but the calf of Samaria shall be broken in pieces.*

**C A M E R O N I A N S.** A party of *Presbyterians*, which sprung up in Scotland, in the reign of King Charles II. They took their name from one Archibald Cameron, a field-preacher, who was the first that separated in communion from the other Presbyterians, who differed from him in opinion concerning the ministers, who had accepted of an indulgence from the king. He affirmed, that it was countenancing the supremacy in church-affairs, whilst they alledged, that it was only making use of the liberty to exercise the pastoral function, from which they had been unduly restrained. The Cameronians, in the fury of their zeal, separated from the Kirk. They affirmed, that the king had forfeited his right to the



the crown, by breaking the solemn league and covenant, which were the terms on which he received it. They pretended both to dethrone and excommunicate him, and broke out into an open rebellion, which was suppressed by the Duke of Monmouth at Bothwell-Bridge. Upon the revolution, they were reconciled to the Kirk, and the preachers of their party submitted to the general assembly of the church of Scotland in 1690.

✎ **CARDINAL.** The chief Cardinal-bishop, the chief Cardinal-priest, and the chief Cardinal-deacon, are called *chief of the order*. In this quality, they have the prerogative, in the conclave, of receiving the visits of ambassadors, and giving audience to magistrates. The senior Cardinal is dean of the sacred college, and has a right to crown the Pope; and, as he represents the whole college, he has the precedence of kings, and all temporal princes.

Formerly, the Pope, in promoting of Cardinals, used to advise with the ancient ones; but now he creates them without consulting any person. His holiness does not scruple to admit his own relations to the cardinalate, pretending that he therein imitates our Saviour, who incorporated some of his relations into the apostolic college. He likewise rewards with the purple those, who have done any important service to the court of Rome, such as, nuncio's, auditors of the rota, clerks of the chamber, and other chief officers of the court; and sometimes also such as are famous for learning, politics, &c.

Such cardinals, as are in greatest credit with the reigning Pope, have certain kingdoms, states, republics, and religious orders, under their protection.

✎ **CASTOR and POLLUX.** These deities had a temple at Rome, erected in memory of the assistance they were supposed to have given the Romans in the battle of the lake Regillus. The edifice, tho' built in honour of the two brothers, was called only by the name of the former. The fountain in the neighbourhood of this temple was likewise consecrated to these two deities. The Romans celebrated, likewise, a festival, in honour of Castor and Pollux, on the ides of July, being the same day on which the memorable battle of Regillus was fought. On this occasion the Roman *Equites*, or *Knights*, formed a splendid cavalcade. They began their march at the temple of Mars, situated without the walls, and passed through the *Forum*, before the temple of Castor and Pollux. They were sometimes in number five thousand, and were crowned with olive branches.

Pausanias relates the following story concerning these twin-deities. They came once to the house, where they had lived, when upon earth, and begged of Phormio, who was then in possession of it, to take them in for that night, pretending they were strangers come from Cyrene. They asked moreover to lie in one particular chamber, which they had been formerly fond of: but Phormio told them, the whole house was at their service, excepting only that chamber, in which was a young girl, whom Phormio kept. They seemingly agreed to accept of any other apartment; but, in the morning, Phormio found both the young woman and his guests gone, and nothing left in the chamber but two statues of Castor and Pollux.

*In Laconic.*  
c. xvi.

✎ **CHARON.** The present inhabitants of Egypt call the famous *lake* of *Mæris* the *lake of Charon*, concerning whom they tell the following story; that being a person of mean extraction, he planted himself by this lake, and exacted for every corpse that was ferried over to be interred a certain sum: though he did this without the authority of the prince, yet he carried on the imposition for several years, till refusing passage to the dead body of the king's son, unless the usual sum were paid him, the cheat was discovered: however he made the king so sensible of the great advantage it would be to him to continue this duty by his royal authority, that he ordered it to be constantly paid for the future, appointing Charon his first minister, and confirming him in his old employment, which he made the first post in the kingdom. Charon, they add, got such vast riches by it, that he became powerful enough to assassinate the king, and mount the throne in his stead. This fable is manifestly built upon what the antients say of Charon.

*LUCAS'S*  
*Voyages,*  
T. II.



**CHARTOPHYLAX.** [Gr.] The name of an officer in the church of Constantinople. He was so called from *χαρτα* and *φυλαττω*, *chartas custodio*, because his principal business was to keep the *charters* relating to the ecclesiastical rights. The *Chartophylax* was next in authority to the Patriarch, and took place of all the Bishops, tho' himself only a Deacon. He presided over matrimonial causes, and was judge of all the clergy. He drew up all the sentences and decisions of the Patriarch, who signed and sealed them. The *Cartophylax* was the same at Constantinople as the *Chartularius* at Rome.

**CHARTULARIUS.** [Lat.] An officer in the church of Rome; the same as the *Chartophylax* in the church of Constantinople. See the preceding article.

LEO of Modena, Dissert. on the Cerem. of the Jews, P. I. c. xi.

**CHIRIAT SCEMAN.** [Hebr.] The title of a collection of praises and thanksgivings, which the *Jews* mix in all their prayers, and at all times. It consists of the following particulars, viz. *Cadis*, which is to say, *holiness*: this praise begins with these words, *May thy name be exalted and sanctified*, &c. secondly, a hymn to the creator of the light and the day, called *Joxer*: this is the first word of the thanksgiving, and signifies *creator*: thirdly, that passage of *Deuteronomy* (vi. 4. to the end) beginning with *Hear O Israel*, &c. and ending with *And it shall be our righteousness*, &c. and this passage of *Numbers* (xv. 38.) *Speak unto the children of Israel, and bid them, that they make them fringes*, &c.

SPELMAN'S Councils, V. II.

**CLARENDON (THE CONSTITUTIONS OF).** Certain *ecclesiastical laws*, drawn up at Clarendon, a palace formerly belonging to the kings of England, near Salisbury, A. D. 1164, in the reign of Henry II. They were proposed by the king, in a general council or convention of the bishops and barons, and were readily assented to by all but Archbishop Becket, who at first opposed them, but was afterwards prevailed upon to sign them with the rest of his brethren. These laws are divided into 16 articles, the most remarkable of which are these following.

I. All disputes about *Advowsons*, or *Presentations*, are to be determined in the king's courts.

III. The clergy are to be tried for temporal misdemeanors in the king's courts; and, if a cleric be found guilty, it shall not be lawful for the church to protect him.

IV. Ecclesiastics shall not depart the realm, without the king's licence, and, if required, shall give security, that they will not attempt any thing, in their travels, to the prejudice of the king and kingdom.

VII. Persons holding of the king *in capite*, or his menial servants, shall not be excommunicated, till the king has been pre-acquainted with the matter, and given his consent.

VIII. Appeals shall lie from the archdeacon to the bishop, and from the bishop to the archbishop; and, if the archbishop fails in doing justice, the cause shall be brought before the king, that, by his order, the dispute may be ended in the archbishop's court; nor shall the parties contest the point any farther without the king's leave.

XI. Archbishops, bishops, and rectors of parishes, who hold of the king *in capite*, are obliged to all the services of a lay-tenure, and ought, as barons, to be present at trials in the king's court, till the party prosecuted comes to the loss of life or limb.

XII. The king shall receive all the rents and profits of vacant archbishoprics, bishoprics, abbies, and priories.

These ordinances, or statutes, of Clarendon, being sixteen in number, were sent to Pope Alexander III, to be confirmed. But, notwithstanding all the interest and importunity used to gain his consent, that Pope declared against, and annulled, most of them.

J. MELETII de relig. vet. Horuſſi, Episc. cola.

**COBOLI.** [Gr.] In the Russian language *Colfy*, in the German *Coboldi*. The name of certain spirits, *Genii*, or *Dæmons*, worshipped by the antient Sarmatians, viz. the *Borussi*, *Samogitæ*, *Lithuanians*, *Livonians*, &c. These spirits, they believed,




believed, dwelt in the most secret parts of the houses, and even in the chinks of the wood. They presented to them the most dainty meats. When these spirits had a mind to take up their residence in any house, they took this method of declaring their intentions to the master of the house. In the night time they heaped together chips of wood, and strewed the dung of several animals on the milk pails. If the master of the house, the next morning, suffered the chips to continue in a heap, and made his family eat of the polluted milk, then the *Coboli* appeared, and staid with him : if he dispersed the chips, and threw away the milk, they looked out for another habitation.

**COLYVA (OBLATION OF THE).** A religious ceremony of the Greek Christians, accompanying the interment, or burial, of the dead. It is a kind of *funeral collation*, or entertainment, and bears a very near affinity with the *Epulæ FERIALES* and *Parentalia* of the antients. TOURNEFORT'S Voyages.

The *Colyva*, according to the Greeks, is a large dish of boiled wheat, garnished with blanched almonds, raisins, and pomegranates, and strewed round with odorous herbs. The middle of the dish is raised in a pyramidical form, adorned at top with a large bunch of Venetian artificial flowers. Large lumps of sugar and dried sweet-meats are ranged, like *Maltese crosses*, round the borders.

The *Colyva*, thus prepared, is carried by the sexton or grave-digger, preceded by an attendant bearing two large wooden flambeaux, gilt, and adorned with lace and ribbons. He is followed by two waiters loaded with bottles of wine, and baskets of fruit, and a third carrying a carpet, which is to be spread over the tomb of the deceased, and to serve as a table-cloth for the funeral entertainment. The priest has a large share of this collation, and the remains, after the friends and relations of the deceased have feasted on it, are distributed among the poor.

**CONFARRATIO.** [*Lat.*] A religious ceremony of the antient Romans, used in the marriage of persons, whose children were destined for the honour of the priesthood. It was the most sacred of the three manners of contracting marriage among that people, and consisted (according to Servius) in this, that the *Pontifex Maximus* and *Flamen Dialis* joined, and contracted the man and the woman, by making them eat of the same cake of salt bread. Ulpian says, it consisted in offering up a cake of pure wheaten bread, reciting at the same time a form of prayer, in the presence of ten witnesses.

 **CONFESSION.** Among the *modern Jews*, some of the more zealous scourge themselves at the time of Confession : this is called *Malkut*, but is neither general, nor prescribed. This ceremony is performed thus. Two of these devotees perform it by turns on each other : the patient lies along upon the ground, with his face towards the north, and his back towards the south ; he must not lie east and west, because it is the residence of God. The penitent receives thirty-nine strokes with a bull's pizzle, during which he smites his breast : the operator repeats the 38th verse of the 78th psalm, and takes care to give a stroke at every word he pronounces. The words of the verse (which are exactly thirteen in the Hebrew text) repeated three times, make the number of strokes thirty-nine. The penitent then rises, and pays him, who has disciplined him, exactly in the same coin. This custom is founded upon a passage of Deuteronomy, *chap. xxv. ver. 2.* *And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.* BUXTORF, Syn. Jud. c. xxv.


**CONFESSION OF BRANDENBOURG.** A formulary, or confession, of faith, drawn up in the city of Brandenburg, by order of the Elector, with a view of reconciling the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the *Confession of Augsbourg*. See **CONFESSION OF AUGSBOURG.** MERCURE GALANT, an. 1625. GAULTIER, in XVII SÆC.

The *Confession of Brandenburg* contains *twenty three articles*. The I<sup>st</sup> declares against the use of images. The II<sup>d</sup>, that altars ought to be removed out of the churches, and, instead thereof, a wooden table, covered with black stuff, and over that a white linen cloth, should be used for the celebration of the Eucharist. The III<sup>d</sup> takes away the use of statues and crosses. The IV<sup>th</sup> declares, that, instead



of the host in the Lord's-supper, the minister should use long slices of bread ; that he should present them in a bason to the communicants, who should themselves break off a piece and eat it. The Vth abolishes the use of the Chalice in the administration of the sacrament. The VIth will have no prayer said before the collect, that is, the prayer of the offertory. The VIIth takes away the use of the surplice. The VIIIth denies the use of any lights in churches. By the IXth, the communicants are not to have any linen cloth, to receive the crumbs of bread, which may fall in the breaking and eating it. By the Xth, the communicants are not to kneel at the sacrament. By the XIth, they are not to make the sign of the cross, even after, or at the time of the benediction. By the XIIth, they are not to fix their eyes on the minister during the consecration of the elements. The XIIIth enjoins, that the prayers and epistles be read, not sung. The XIVth rejects auricular confession. The XVth forbids bowing at the name of Jesus. The XVIth enjoins that the prayers be said with a loud voice. The XVIIth forbids administering the Eucharist to sick persons. By the XVIIIth, baptismal fonts are taken away, and basons put in their room. The XIXth abolishes the use of epitaphs and crucifixes. The XXth declares, that the decalogue and catechism ought to be reformed. The XXIth forbids the representing of the Holy Trinity in picture, or carved work. The XXIIth enjoins, that the words of the sacrament be pronounced with a loud and distinct voice, that every one may hear them. The XXIIIth orders, that, instead of the epistles and gospels, which are read at the Prones, the minister shall read a chapter of the Old Testament, and shall afterwards preach upon it.

These articles were so odious to the Lutherans, that, when they were ordered to be put in execution at Berlin, the year following, the Partisans of Luther entered forcibly into the houses of the Calvinist divines, broke their windows, tore their papers and books, and killed several ; among whom were some officers and domestics of George, the Elector's brother, who was not able to stop the fury of the people.

 **C O R B A N.** The *Cophtic*, or *Egyptian* Christians, give this name to the consecrated or sacramental bread. The *Corban* must be made of such flour, as is purchased with their church-money, or that is presented to them by a person of honour, and of such a profession as is not exposed to corrupt and evil practices. This *Corban* must be made the same day it is to be used : if it be staler, it is looked upon as improper for the sacrifice. The Sacristan, whose business it is to make it, must repeat seven psalms during the operation. The oven, in which the *Corban* is baked, must be inclosed within the circumference of the church. There must be the stamp or impression of twelve crosses upon each *Corban* : each of these crosses is made within a square. The middle cross is distinguished by the name of *Isbodicon*, a corruption of the term *Despoticon*, which signifies *belonging to our Lord*, because this square is larger than any of the rest. Round the *Corban* are impressed the Greek words *Hagios*, &c. i. e. *Holy, holy, holy is the Lord*.


**C R I O B O L I A.** [Gr.] Among the antient Pagans, were sacrifices of *Rams*, as the word imports. They had likewise their *Taurobolia*, or sacrifices of *oxen*. Both these words occur in the following old inscription at Rome.

*Diis omnipotentibus  
Lucius Ragonius Venustus,  
V. C. Augur  
Publicus P. R. Q. Pontifex  
Vestalis Major  
Percepto Taurobolio  
Criobolioque,  
X Kal. Jun.  
Dn. Valentiniano  
Aug. IIII. Et Neoterico Conf.  
Aram consecravit.*

See **T A U R O B O L I A.**

**CRUCIFIX.**



 **CRUCIFIX.** The custom, among the Romanists, of placing Crucifixes on the altars, is, according to F. Bonanni, in order, ‘ that the priest, who is celebrating the mystery of the mass, may continually have before his eyes the passion of Jesus Christ, of which the cross and sacrifice of the mass are types.’ They esteem the cross an essential circumstance of the religious worship performed at the altar, and as one proof it alledge the following miracle. A Spanish priest was obliged to say mass before a person of distinction ; but, the cross being forgotten, he did not dare to undertake to celebrate it : whereupon an angel, who perceived the holy priest’s perplexity, went immediately and fetched a cross, and placed it upon the altar in the sight of all the people. This cross, they tell us, is religiously preserved, and continues to be the object of the veneration of the faithful.

Hierarch. Eccles. c. cxxvi.

Pope Innocent III thought proper to have the cross placed in the middle of the seven candlesticks, to give Christians an idea of Christ’s mediation between the Jews and the Gentiles, whom he has united into one church.

When the Pope goes in procession to St Peter’s, the cross is carried before him, by a subdeacon in a violet cassock, rochet, and cowl, of the same colour. It is born on the end of a pike about ten palms long. The image of our Saviour is turned towards the Pope, during the procession.

Id. ib. c. xcii.

On Good Friday is performed the ceremony of *adoring the cross*, which is done in these words, *O crux ave, spes unica ; hail thou cross, our only hope.* The officiating priest uncovers the cross, elevates it with both his hands, and says, *ecce lignum crucis ; behold the wood of the cross !* The people answer, *in quo salus mundi pependit ; on which the Saviour of the world suffered death.* The whole congregation bow with great reverence, and devoutly kiss the holy wood.

PISCARA, Praxis Cerem.

**CURIONES or FLAMINES CURIALES.** Among the antient Romans, were the priests of each *Curia*. Romulus, having divided the people into *Curiae*, gave each a head, who was to be the priest of that *Curia*, and to provide and officiate at the sacrifices called *Curionia*, because they were celebrated by all the people of the respective *Curiae*. For this purpose each *Curia* furnished their priest with a sum of money, called from thence *Curionium*. All the particular *Curiones* were under the direction of a superior, or general, called *Curio Maximus*, who was elected by the college of *Curiones*, assembled in the *Comitia Curiata*.

**CURIONIA.** See the preceding article.





## D.

HERODOT.  
lib. ii.



**D I A N A.** The festival of Diana, in the city of *Bubastis* (in Egypt) was observed after an extraordinary manner. Great numbers of men and women embarked promiscuously together, and during the voyage some of the women beat on the tabor, whilst some of the men played on the pipe, the rest of both sexes singing and striking their hands together at the same time. They stopped at every city they came to; where, during their stay, the women were partly employed in their music, and partly in railing at the women of the place where they had stopped, or in dancing, and shewing themselves naked. At length, being arrived at *Bubastis*, they celebrated the festival with numerous sacrifices, and consumed more wine than in all the rest of the year; for the concourse of people upon this occasion was reported to have usually amounted to 700,000 men and women, besides children.

Brittannia,  
*Trinobantes*.

This goddess is supposed to have had a famous temple, where the cathedral church of St Paul's, in London, now stands. And 'there are circumstances (says Camden) that strengthen this conjecture: as, the old adjacent buildings being called in their records *Dianæ Camera*, i. e. the *chamber of Diana*; the digging up in the church-yard, in Edward I's reign (as we find by our annals) an incredible number of ox-heads; which the common people at that time, not without great admiration, looked upon to have been Gentile-sacrifices; and the learned know, that the *Taurobolia* were celebrated in honour of Diana.' This author adds; 'when I was a boy, I have seen a stag's-head fixed upon a spear (agreeable enough to the sacrifices of Diana) and carried about in the very church, with great solemnity and sounding of horns. And I have heard, that the stag, which the family of Baud in Essex were bound to pay for certain lands, was used to be received at the steps of the choir by the members of the Church, in their sacerdotal robes, and with garlands of flowers about their heads.'

SHERING-  
HAM, de  
Orig. Angl.  
c. xiv.

**D Y S E R.** The name of certain goddesses of the antient Goths. They were supposed to be employed in conducting the souls of deceased heroes to the palace of the god Woden, where they drank ale in cups made of the skulls of their enemies. The author, from whence this account is taken, quotes the following verses on the mention of these deities, and their employment.

REGNERUS  
LONBROG,  
in fine epi-  
cedii.

*Fert animus finire :  
Invitant me Dysæ,  
Quas ex Othini aula  
Othinus mihi misit.  
Lætus cerevisiam cum Asis  
In summa sede bibam.  
Vitæ elapsæ sunt horæ,  
Ridens moriar.*

See WODEN.

E GREGORI.



## E.



**G R E G O R I.** [Gr.] *Watchers.* The forged, apocryphal, *book* of *Enoch* gives this name to certain *Angels*, who were supposed to have defiled themselves with women. This conceit took it's rise from a false interpretation of what Moses says, that, *when men* Genes. vi. *began to multiply on the face of the earth, and daughters were* <sup>1, 2.</sup> *born unto them, the SONS of GOD saw the daughters of men, that they were fair; and they took them wives of all which they chose.* The appellation of *sons of God*, which Moses here gives to the children of Seth, because they continued to imitate the religion and virtue of their father, led Josephus, Philo Judæus, and several of the Fathers, into a strange opinion, that the *Angels*, who are also called in scripture the *sons of God*, had to do with women, and begot on them the impious race of giants; whereas the true meaning of Moses is, that the virtuous descendants of Seth corrupted themselves by marrying into the wicked family of Cain.

The fable, invented hereupon by the author of the *book* of *Enoch*, is, briefly, this. The *Egregori*, or *watching angels*, to the number of two hundred, having fallen in love with the daughters of men, on account of their excellent beauty, descended on the top of mount Hermon. Their princes were twenty, whose names are as follows :

Semiasas, *their chief.*  
Atarcuph.  
Araciel.  
Chobabiel.  
Orammame.  
Ramiel.  
Sampfich.

Zaciel.  
Balciel.  
Azalzel.  
Pharmarus.  
Amariel.  
Anagemas.  
Thausael.

Samiel.  
Sarinas.  
Eumiel.  
Tyriel.  
Jumiel.  
Sariel.

These, and the rest of them, in the year of the world 170, took themselves wives, and committed leudness with them until the flood, in which time the women bore to them three generations. The first generation was the *Giants* : the *Giants* begat the *Nephilim*, and the *Nephilim* those named *Eliud*. The tenth of their princes, named Azalzel, taught them the art of making swords, and other instruments of war, as also the working of metals and precious stones. Semiasas, their chief, taught the force of poisonous roots and herbs; Pharmarus, the eleventh, charms and incantations; the fourth, astrology; the third, the signs of the earth; the seventh, those of the sun; the twentieth, those of the moon; and in like manner each of them revealed certain secrets to their wives and children. But impiety and all manner of corruption increasing upon the earth, the four archangels, by the command of God, bound the princes of those transgressors, and threw them into the abyfs, there to be kept to the day of judgment. The Angel Raphael was commanded to heal the earth of the wounds caused therein by the secrets revealed by the *Egregori*. Gabriel's charge was to destroy the giants. Michael was commanded



to bind Semiazas, and the rest of his companions, and to lead them to the uttermost parts of the earth, where they were to be confined for seventy generations, till the consummation of all things, when they were to be thrown into the gulph of fire. Uriel, in particular, was sent to Noah, to acquaint him that the whole earth was to be destroyed by a deluge, and to instruct him in the means to escape it.

TOURNE-  
FORT'S Voy-  
ages.

✠ E P I P H A N Y. On this festival, the Bishops of the Greek Church make *holy water* for the whole year, but throw no salt into it, as is customary among the Latins. The people drink of it, and are obliged to be then fasting, and free from all manner of pollution. Their houses are all sprinkled with this new holy water. On this festival likewise, they consecrate their fountains, wells, and even the sea itself. This benediction is very solemn, and advantageous to the priests, who, in order to make a deeper impression on the minds of the populace, throw little wooden crosses into these waters, before they proceed to Mass. The Greeks pretend, that water drawn out of the sea, thus blessed, is perfectly fresh.

The *Epiphany* of the *Mingrelians* is distinguished by a benediction of their waters, equally idle and romantic. A priest, preceded by a trumpet, and accompanied by a standard-bearer, an officer carrying oil, and a *calabass*, or bowl, in which are five wax tapers made in the form of a cross, and another attendant carrying the sacred fire and frankincense, repairs to the river, which is nearest him, and reads, upon the bank side, some prayers suitable to the occasion: after that, he thurifies or incenses the waters, pours oil into them, and then lights the wax tapers in the bowl, which he sets afloat upon the surface. In the next place, he puts a cross and his holy-water stick into the river, and besprinkles the assistants, who wash themselves in the consecrated waters, and carry away with them a greater or less quantity of it, in proportion to the zeal and fervency of their devotion.

VANSLEB'S  
Account of  
the present  
State of  
Egypt.

The *Coptic* Christians, likewise, bless their waters on the *feast* of *Epiphany*. The Patriarch, or some Bishop, begins the benediction by reading several lessons out of the Old and New Testament. Then he thurifies the water, and stirs it several times crosswise with his pastoral staff. After the benediction, the congregation are allowed to plunge themselves into the sanctified stream; which is done promiscuously by the men and women, without the least regard to decency.

LE GRAND'S  
Dissertation  
on Baptism.

There is something very remarkable in the *Epiphany* of the *Abyssines* or *Ethiopian* Christians. The priests assemble together in a numerous body on the eve of this festival, and sing all night, in order to bless a certain lake, which they consecrate by throwing into it holy water. The next morning, the people assemble about the lake, and, being stript without the least cover to their nakedness, are *baptised* one after another in the lake. This kind of *annual baptism* was instituted in regard to the number of poor souls, who may have erred from the true faith, or failed in their duty to God; for the *Abyssine* Divines look upon baptism as the only means of reconciling sinners and heretics to the Church.

Monumenta  
Paderbornen-  
sia. 1672.

E R M E N S U L. An idol of the old Saxons of Westphalia. It had a magnificent temple upon the hill *Eresberg*, now called *Stadtberg*. It is generally believed, that this pretended deity was the same as *Mars*, the god of war, worshipped by that warlike people as the protector of their country; from whence came the name of *Merfberg*, or *Mars's-hill*, as *Stadtberg* was formerly called. Charlemagne, having conquered the Saxons, destroyed this idol, and consecrated the temple to the service of the true God.

THEOD. Hist.  
Eccl. lib. iii.  
c. 2.

E U S T A T H I A N S. A name given to the Catholics of Antioch, in the IVth century, on occasion of their refusal to acknowledge any other Bishop, besides *Eustathius*, deposed by the Arians. This produced a schism, the Eustathians holding their assemblies apart from the other Catholics. In the year 350, Leontius, the Arian Bishop of Antioch, offered the Eustathians the use of that Church;



Church ; which they accepting, the church of Antioch served indifferently both for the Arians and Catholics. Alexander, Bishop of Antioch in 482, brought about a coalition or re-union between the Eustathians and the body of the church of Antioch.

There was likewise a sect of heretics, in the IVth century, called *Eustathians* from their author *Eustathius*, a Monk, who was so foolishly fond of his own profession, as to condemn all other conditions of life. He excluded married people from salvation, prohibited his followers from praying in their houses, and obliged them to quit all their possessions, as incompatible with the hopes of Heaven. These Eustathians wore a particular habit, and held secret assemblies. Several women forsook their husbands, and servants their masters, to follow Eustathius, who was condemned in the year 342, at the council of Gangres, in Paphlagonia.





## F.

FESTUS.

VARRO, de  
vit. pop. Rom.  
lib. i.

**FEBRU A.** [*Lat.*] Among the antient Romans, were festivals, or sacrifices, for the repose of the dead. They were celebrated at the graves and monuments of the deceased, with lighted torches and wax candles. These sacrifices were called *Februa* from the Latin word *Februo*, which signifies to *purge* or *lustrate*, because they then made cakes, which were said to be *purified* with the seed of barley or wheat. The *Februa* were celebrated during twelve days, in the month of *February*, which from thence took its name.

MACROB.

1. Saturn. 13.

**FEBRUUS.** The imaginary god of *Lustrations* or *Purgations*. He is generally taken to be Pluto or Pluto's father. See the foregoing article.

GREG. TU-

RON. de glor.  
martyr. lib.  
xxiv. c. i.

**S. FERREOL'S DAY.** A festival in the Romish Church, observed on the 18th of September. St Ferreol (sometimes called St *Forget*, or *Fargeau*) was a martyr of Vienne in Gaul. Being informed against, as a Christian, to the Heathen governor of the town, he was loaded with chains, and cast into a dungeon. The third day after his imprisonment, his chains miraculously fell off, and, escaping out of prison, he swam cross the Rhone; but, being overtaken by some soldiers, who were sent in pursuit of him, he was beheaded on the bank of that river. His martyrdom happened in the reign of Dioclesian and Maximian. A church was built over the place of his burial, and some time after his corps was removed to Vienne, and deposited in a church, which bears his name.

Hist. des Ord.  
Rel. T. V.  
c. xxxviii.

**FEUILLANTS.** In French, *Feuillans*. A religious order in the Romish Church, being a reform of the order of *Cisterrians*. Dom John de la Barriere, of the illustrious family of Turenne in Querci, being promoted to the abbey of *Feuillans*, in 1565, undertook to reform his Monks, who, not relishing his great austerities, unanimously agreed to quit the monastery. But the fame of his sanctity soon drew to him a great number of followers, who not only revived the antient fervour of the Cisterrian Order, but even surpassed it. They went barefooted and bareheaded, lay in their cloaths on the boards, and eat their victuals on the floor. Some of them never drank out of any thing but dead mens skulls. They lived upon nothing but broth made of herbs, and black bread. Such was the life of John de la Barriere and his disciples.

Pope Sixtus V approved this reform in 1586, and gave them leave to build monasteries both for men and women. The same Pope sent for some of the *Feuillants* to Rome, and gave them an establishment in that city. Henry III of France settled a monastery of *Feuillants* at Paris, in the street St Honore. Some of these Monks, afterwards, engaged in the league against Henry IV. John de la Barriere, institutor of the *Feuillants*, died at Rome, in the monastery of his order, An. 1600.

The order of *Feuillants* made a great progress, after the death of its founder. They had settlements at Bourdeaux, Lions, Soissons, Rouen, and several other towns of France. They had likewise considerable settlements in Italy, where they took



took the name of *reformed Monks of St Bernard*. The habit of the *Feuillants* consists of a white gown, without the scapulary, and a large *capuce* or bonnet of the same colour. This order has given to the church some cardinals, and other prelates. The *Feuillants* of Rome have the privilege of *casting* the *agnus dei's*, which the Pope blesses.

✠ F O N T. Cambden mentions some remarkable antient *Fonts*, found in *In Britannia*. several parts of England. Among the rest he speaks of the following.

The parochial church of St Albans (formerly belonging to a monastery, but, *Cattieuchlani*. Hertfordshire. when the Monks were turned out, purchased by the townsmen for four hundred pounds) had in it a Font of solid brass, wherein the children of the kings of Scotland were wont to be baptized. This Font Sir Richard Lea, commander of the pioneers, brought hither among the rest of the spoils taken in the Scotch wars, and placed it here with this proud inscription :

CUM LÆTHIA OPPIDUM APUD SCOTOS  
NON INCELEBRE, ET EDINBURGUS PRIMA-  
-RIA APUD EOS CIVITAS, INCENDIO CON-  
-FLAGRARENT, RICHARDUS LEUS, EQUES  
AURATUS, ME FLAMMIS EREPTUM AD  
ANGLOS PERDUXIT. HUIUS EGO TANTI  
BENEFICII MEMOR, NON NISI REGUM  
LIBEROS LAVARE SOLITUS, NUNC MEAM  
OPERAM ETIAM INFIMIS ANGLORUM  
LIBENTER CONDIXI. LEUS VICTOR SIC  
VOLUIT. VALE. ANNO DOMINI M. D.  
XLIII. ET ANNO REGNI HENRICI OC-  
-TAVI XXXVI.

i. e. *When Leith, a town of good account in Scotland, and Edinburgh, the principal city of that nation, were on fire, Sir Richard Lea, Knt. saved me out of the flames, and brought me to England. In gratitude for this his deliverance, I, who heretofore served only at the baptism of kings, do now most willingly offer the same service even to the meanest of the English nation. Lea the conqueror hath so commanded. Adieu. A. D. 1543. In the 36th Year of King Henry VIII.*

This Font was taken away in the late civil wars, and converted into money.

FULLER'S  
Worthies, p.  
32.





## G.

De Civit. dei,  
lib. i.



**A L L I.** St Augustin represents these priests of Cybele as the most debauched and infamous fellows. He calls them a *society of villains*, and says, their debaucheries were visible in their countenances, gestures, and walk. Nevertheless, adds the same Father, they impudently appeared in the public streets, drew about them crouds of silly people, abused their credulity under pretence of alms, and raised considerable sums among them, to expend on their debaucheries. Even at Rome the magistrates suffered them to go all over the city, and beg from door to door; and Cicero, speaking of them, quotes a law, which allowed the *ministers of the Idæan mother* to beg on certain days, and forbad all others. It runs thus: **PRÆTER IDEÆ MATRIS FAMULOS, EOSQUE JUSTIS DIEBUS, NE QUIS STIPEM COGITO.**

De Leg. lib.  
ii.

LUCIAN, de  
dea Syria.

The *Galli* carried about the image of their goddess on an ass. When they came to a village, they stopped the animal: immediately one of them sounded a pipe; the rest threw their *tiaræ*, or Phrygian bonnets, on the ground, and fell into furious agitations, cutting and wounding themselves in several parts of their bodies. The people, who took this fanaticism for an act of religion, gave them money, dried figs, cheese, and wine. The ass himself partook of this bounty of the spectators, who brought him corn in abundance. The custom of these impostors, in travelling about with the statue of Cybele on an ass, is mentioned by Phædrus in these lines:

Galli Cybeles circum quæstus ducere  
Asinum solebant bajulantem farcinas.

*Cybele's priests, for gain, along the road  
Drove the poor ass, press'd with the sacred load.*

Comment. in  
Hof. iv.

St Jerom, by mistake, thinks these *Galli* were natives of *Gaul*. It is certain, the worship of Cybele was prior to the irruption of the transalpine Gauls into that part of Asia Minor, called from them *Gallo-Græcia*. And it is not probable, the Asiatics should, before that time, seek for priests for their goddess in a country so remote and so little known to them.

SPONDAN.  
ad an. 1198.  
& passim.

**G A Z A R E S.** Certain Heretics, which appeared, about the year 1197, at *Gazare* a town of Dalmatia. They held almost the same opinions with the *Vaudois*, or *Albigenses*; whence it is probable, that some one of that sect had carried their tenets into Dalmatia. They are charged with believing, that the devil created the world, and that marriage was inspired by him, in order to perpetuate his works. But their distinguishing tenet was, that no human power has a right to sentence men to death for any crime whatever. They were condemned by Pope Innocent III. Reynier, who had been of their sect, but had abjured their errors, and taken the habit of St Dominic, employed his pen against them.

GNOSIMACHI.



**G N O S I M A C H I.** The name of certain Heretics in the VIIth century, who were professed enemies to the *Gnosis* (γνῶσις) i. e. the studied knowledge, or science, of Christianity; which they rested wholly on good works, calling it an useless labour to seek for knowledge in the scripture. In short, they contended for the practice of morality in all simplicity, and blamed those, who aimed at improving and perfecting it by a deeper knowledge and insight into the doctrines and mysteries of religion. The *Gnosimachi* are the very reverse of the *Gnostics*. See **G N O S T I C S**.

DAMASC.  
Hæres. 88.  
c. vii.

**GUILLEMETTE (THE DISCIPLES OF).** A sect of pretended devotees, at Milan, about the beginning of the XIVth century; followers of *Guillemette*, a leud and debauched woman, who, under an appearance of great piety and devotion, secretly preached up the doctrines of Herman of Ferrara. She wore a priestly habit, and gave the tonsure to the women of her sect, as the bishops do to the clerics. By dint of hypocrisy she acquired the reputation of a Saint, which she maintained as long as she lived. The religious Cistercians were so deceived by her appearance of piety, that, after her death, they placed her body, with great marks of distinction, in one of the vaults of their church.

SPONDAN.  
ad an. 1300.  
n. 10.

But the Milanese were soon after undeceived as to the true character of Guillemette. Andrew Soramito, an Italian, who had lived in a criminal correspondence with her, and had succeeded her in the office of head of the sect of Herman, continued to hold leud and scandalous assemblies, in the night, in a kind of cave. A merchant of Milan, having discovered that his wife went privately abroad every night, resolved to follow her, without her perceiving it, and artfully got into the place of assembly. There he contrived it so, that, when the candles were put out, (the usual custom before they began their midnight debaucheries) he laid hold on his wife, disguised his voice, and, pretending to embrace her, dexterously drew off her wedding ring from her finger; after which he got out of the assembly undiscovered. When his wife returned, he charged her with her crime, and having produced the ring, she confessed the whole, and revealed all the monstrous practices of that leud assembly. The merchant made his complaints to the government against Andrew, who was seized, and condemned, together with his accomplices, to be burnt. At the stake he confessed the criminal correspondence which had passed between him and Guillemette, whose bones were dug up and burnt, with all the offerings of gold and silver, which the credulity of the people had bestowed on her tomb.



**H A N I F I T E S.**



## H.

D'HERBE-  
LOT, Bibl.  
Orient.



**HANIFITES.** A religious sect of the Mohammedans, so called from their founder *Abou Hanifab*. It is esteemed one of the four orthodox sects, the other three being the *Hanbálites*, *Schaféites*, and *Malékites*. The difference between them consists only in a few indifferent ceremonies.

The *Hanifites* are chiefly found in Turkey and Eusbec Tartary.

D'HERBE-  
LOT, Bibl.  
Orient.

**HAVARIOUN.** [*Arab.*] A name, which the Arabians give to the apostles of Jesus Christ. The word properly signifies *Fullers*. Some Mussulman authors pretend, this name was borrowed from the profession of the apostles: but the most intelligent writers among them say, they were so called, because the antient Christians represented them, in pictures, cloathed in *white*, and because they have a tradition, that they appeared to the faithful in that form.

The apostles St Peter and St John are best known to the Mohammedans: they make but little mention of the rest, excepting St Matthew, whom they reckon among the Evangelists. See **ENGIL**.

PAUSANIAS.

**HECATOMPHONIA.** [*Gr.*] An antient sacrifice among the *Messenians*, offered by such persons as had slain an *hundred* enemies in battle.

One Aristomenes, of Corinth, had the good fortune to offer no less than three *Hecatompboniæ*. See **SACRIFICE**.

CAMBDEN,  
*Durotriges*  
Dorsetshire.

**HEIL.** An idol of the antient Pagan Saxons, in England. His image was dashed to pieces by Austin, the English apostle, who thereupon built *Cerne Abbey*, upon the banks of the river Frome, in Dorsetshire.

SHERING-  
HAM, de orig.  
Angl. c. xiv.

**HELA.** A goddess of the antient Goths. They believed, that all, who did not die in war, but lived peaceably at home, and died of sickness or old age, were immediately conveyed to the infernal goddess *Hela*, constituted by the god *Woden*, where they pined away with hunger, want, and nastiness.

The Gothic Theology imports, that *Hela* has the sovereignty over nine worlds. They give her a man-servant, called *Ganglate*, i. e. *slow-walking*; and a maid-servant, called *Gangloet*, which signifies the same. Her bed is called *Koer*, i. e. *long wasting and sickness*, and the covering *Blikande*, i. e. *malediction or cursing*. *Hela* is partly of a sea-green colour, and partly of the colour of the human skin. Such was the absurd Theology of the antient Goths.

**HIEROMNEMON.** The name of an officer in the Greek Church, whose principal function it was, to stand behind the patriarch at the sacraments, and other ceremonies of the Church, and to shew him the prayers, psalms, &c. in the order in which they were to be rehearsed. He likewise assisted the Patriarch in putting on his pontifical vestments, and assigned the places to those, who had a right to sit around him, when seated on his throne. His office, in this latter respect, was the same as that of master of the ceremonies to the Pope. The *Hieromnemon* was commonly a deacon, tho' sometimes in priest's orders, in which case he was excused from dressing the Patriarch. The name is of Greek original, and signifies *A sacred monitor*.



**H I G H - P L A C E S.** In Hebrew, *Bamoth* ; in Latin, *Excelsa*. The people of Israel are frequently reproached, in scripture, for worshipping upon *High-places*. They were usually mountains, sanctified by the presence of patriarchs and prophets, or by the appearances of God thereon. Upon these eminences the superstitious Israelites often adored idols, and committed a thousand abominations in groves and caves. This inflamed the zeal of several pious kings and prophets, to suppress and destroy the *High-places*. 1 Kings iii.  
2, 4. xii. 31,  
32. xiii. 2.  
xiv. 23, &c.

But there was another reason, why it was not lawful to worship even the true God on these hills ; namely, because, the temple being built, and a place prepared for the fixed settlement of the ark, it was no longer allowed to sacrifice out of Jerusalem.

These *High-places*, and the idolatrous worship paid thereon, were not wholly destroyed till the reign of Josiah, who *break in pieces the images, cut down the groves, and filled the places with the bones of men* ; thus rooting out all the remains of idolatry, after it had been practised about eight hundred years. 2 Kings xxiii.

**H U M I L I A T I.** [*Lat.*] *The Humbled.* A religious order, in Italy. The occasion of its institution was as follows. The Emperor Henry V having, in 1117, subdued by force of arms several towns of Lombardy, which would not acknowledge him as their sovereign, after the death of the Countess Matilda, whose heir he was, some gentlemen of Lombardy were thereupon sent prisoners of war into Germany. These gentlemen, being tired of their captivity, put on habits of penitence, and implored the Emperor's mercy, who gave them leave to return into their own country. There they embraced a religious life, and formed amongst themselves a kind of society for the exercises of prayer and mortification. They assumed the name of *Humiliati* or *Humbled*, because, when they threw themselves at the Emperor's feet to implore his clemency, he told them, *he found they were at last humbled*. Hist. des Ord.  
Rel. T. VI.  
c. xix.

The order of the *Humiliati*, which was become very numerous and powerful in Tuscany and Lombardy, was at length suppressed by Pope Pius V, in the year 1571. The reason was, because a *guardian* of the order, and some members, had conspired against S. Charles Borromeo, protector of the order, and one of them had fired a pistol at him, being enraged at his endeavouring to reform some abuses, which had crept in among them. The Pope, by his Bull of Febr. 13, suppressed the general and superiors of the order, and abolished the whole order itself, commanding the *professed* to retire to such houses as he should assign them, there to lead a life agreeable to their profession under the jurisdiction of their ordinaries : he likewise ordered the *novices* to be turned out of the monasteries, prohibiting the antient professed members to receive any more. He reserved at the same time to the Holy See the propriety and faculty of disposing of the houses, goods, and revenues of the order, as he should judge convenient. Du Pin,  
Hist. Eccl.  
Cent. XVI.





## J.

Hist. des Ord.  
Relig.



**JERONIMITES.** Called also *Hermits of St Jerom.* A religious congregation, established in Italy and Spain. Pope Gregory XI confirmed this institution in 1373, and gave it the rule of St Augustin. The chief monastery of the order is at *Lupiana*, in the diocese of Toledo. That of St Justus belongs to it; whether the Emperor Charles V retired towards the end of his life. These Monks are called *Jeronymites*, because their rule is drawn from the works of St *Jerom*, Pope Martin V having dispensed with their observing that of the *Augustins*.

Hist. des Ord.  
Relig.

**JESUATES.** An order of Religious in Italy, otherwise called *Apostolical Clercs.* Their founder was one John Columbin, and they were approved by Pope Urban V in 1367. They followed the rule of St Augustin, and were ranked by Pius V among the Mendicants. They were called *Jesuates* because their founder had the name of Jesus continually in his mouth. For two centuries the *Jesuates* were meer Seculars; but, in 1606, Pope Paul V gave them leave to enter into holy orders. In most of their houses they were employed in Pharmacy; others practised Distillery, and sold *Aqua vitæ*; which occasioned their being called *Aqua vitæ-mongers*. Being very rich in the state of Venice, that republic obtained their suppression of Clement XI, their effects being employed towards supporting the expences of the war in Candia.

FLEMING'S  
Christology,  
V. II. p. 18.

**JESUITS.** A modern author relates, that a worthy gentleman, who had lived long in China, told him, that a *Jesuit missionary* was heard to harangue, after the following manner, to a considerable auditory, in the Chinese language. 'Ye have had many very great, wise, and excellent emperors here in China, and no nation can boast of the like; but yet none of these, nor indeed all of them, can be compared to the eternal Emperor Jesus Christ. That ye may know this, I will now give a short, but true and exact account of him. The world being very wicked, and men very miserable, by reason of the tyranny of those kings and princes that ruled before his coming, especially the head of all these, the Emperor of Rome, who reigned over the greatest part of the world at that time, with terrible rigour and cruelty; God took pity upon mankind at last, as finding their state grow worse and worse. To rectify this, he resolves to send his own son from heaven to subdue these tyrants, and reduce things to order again. Well! at length the heavens appear more glorious than ever before; a wonderful light, bright and glorious, that outshone the sun by ten thousand degrees, breaks forth. Great noises are heard in the air, with most wonderful and delightful music, and at length a prodigious army of more than a thousand thousand millions of angels appears in sight; before whom marches a chariot of a prodigious bigness, all of solid gold, most curiously wrought, but so thick set with precious stones, that the gold could hardly be seen for their sparkling and dazzling splendor. This chariot was drawn by ten thousand bright and nimble spirits, and a hundred thousand of a nobler rank guarded this chariot before and on either side, being commanded and led by Raphael the Archangel, as the rest of the army that followed the chariot was by the Great Michael, the first of all the Archangels, and Lieutenant-General to Christ himself, who rode in his golden chariot, and commanded all. Now, says the *Jesuit*, here all languages fail me in setting forth the glory of this great General; he was of a most prodigious stature, as big as a thousand men, but



‘ most wonderfully beautiful and exactly symmetred. His face outshone the sun so far in splendor, as is beyond all conception ; he had a prodigious flaming sword in his left hand, the very sight of which was terrible ; but in his right hand he had the ensign of the cross, which had a sanative virtue in it, to remove distempers, and cheer the heart, to recover the frenzical and distracted, to raise the dead ; and in a word, to work all manner of miracles, to remove mountains, dry up seas, &c. Now, *says he*, all tyrants and wicked men were convicted and punished by him, and the Roman empire destroyed. In the stead of which, he raised up one Peter, a most eminently holy and excellent person, to rule the whole world for him as his vicegerent. He destroyed not only the empire of Rome, but the name of Emperor, and the very form of that government ; and in its stead, he erected a holy constitution, over which he set this wise and holy man Peter, ordering, that when he should be called out of the world into heaven, his chief priests should come together and pray to him, and that upon their so doing, he would send them an angel to tell them what person he had pitched upon to succeed to this sacred and universal headship over the world. And when he had done this, he took his leave of Peter and his bishops, and went to heaven with his army, in the same glorious and triumphant manner in which he came. But he assured the Viceroy Peter, that as often as he desired, he should hear from him by a special messenger, who should assist him in all dark cases, and affairs of consequence. And he never failed to do so to Peter, and all his successors the Popes. So that, *says the Priest*, the Pope that now is, has had frequent messengers from Christ in heaven, commanding him to send holy men to the great empire of China, out of the great love he has for that learned, wise, and excellent people, to invite them to leave their idolatrous priests and false worship, and own him and his vicegerent the Pope. Now, I am one of these holy missionaries, *continues he*, and I assure you, that whosoever of you shall do as I shall direct, shall, when he dies, go into that glorious paradise, where Christ is ; and that I may know who have a mind to be thus happy, lo I have here a book given me by the Pope, by order of Christ himself, that I may mark down in it the names of all those that desire his favour : which I must from time to time send an account of to the Pope, that he may send it to Christ in heaven. And I assure you, that all those who refuse to have their names thus recorded, shall be destroyed at last in a most terrible manner. Come, therefore, and let me have all your names ; but know, that every one that expects this favour, must give me his offering in money, according to his ability, that the sincerity of his heart may be known.’

I thought the curious reader would be pleased with this account (true or false) of the romantic manner in which the *Jesuits* preach Jesus Christ to the infidels. If the hearers of this missionary could, like the noble *Bereans* (Acts xvii. 11.) *have searched the scriptures, whether these things were so*, they would soon have found out their teacher to be a meer cheat and a deceiver. But the poor Chinese are not suffered to know any thing of the Bible.

✂ J E W S. The Mosaic history of the Jews is not a little confirmed by the testimony of heathen authors, who have spoken of that people. Among these the principal are Diodorus Siculus, Justin, and Tacitus. I shall subjoin what these writers have said concerning the origin of the Jews. Diodorus Siculus’s narrative is as follows : ‘ They were driven out of Egypt for some infectious disease, and the greatest part of them came into that country, now called Judea, at that time a desert. The leader of that colony was Moses, a wise and courageous man. He having taken possession of the country, built several towns, and Jerusalem the most famous of them all ; and a temple, which is by them held in great veneration. He taught them the honour and ceremonies due to God ; gave laws to their republic, and reduced them into order ; he divided the multitude into twelve tribes, because he conceived this number most perfect, and conformable to the months of the year. But he appointed no image nor statue of the gods, because God has no human shape, but judged the heavens that surround the earth to be the only God, and to have all under their power. He appointed the rites for their sacrifices, and rules for their manners, so as they might be different from other nations. He made choice of the best men to govern that people, formed into a body. The priests were constantly to attend the temple, and perform

Diod. Sic.  
Bibl. lib. i.  
c. 194.

‘ the



‘ the worship and sacrifices. To determine their important affairs, he gave them judges, and committed to them the care of the laws ; and therefore they say the Jews never had a king. But the care and authority of governing this multitude was committed always to one who excelled among the priests in knowledge and virtue ; him they call the high-priest, and esteem him as the interpreter of the will and messages of God. He in their publick meetings gives commands ; and the Jews are so obedient, that prostrate to the ground they adore him, when expounding the oracles of God. In the end of their laws it is said, Moses the messenger of God says these things to the Jews.’

JUSTIN. lib.  
xxxvi. c. 2.

The sum of what Justin says of the Jews is as follows. ‘ The origin of the Jews is from Damascus, a noble city in Syria, which town was so called from Damascus a king there, in honour of whom the Syrians employed the sepulchre of his wife Ariathes for a temple, and counted her a goddess. After Damascus, Azelus, Adores, Abraham and Israhel were kings ; the happy progeny of ten sons made Israhel more famous than his ancestors ; therefore the people were divided into ten kingdoms, and all called Jews, from Juda, who died after the division. He commanded his memory to be adored. His portion did accrue to the rest. Joseph was the youngest of the brethren : they being jealous of his excellent genius, secretly sold him to merchants, who were strangers, by whom he was carried into Egypt ; where, having learned magical arts, by his great capacity he soon became dear to the king ; for he understood prodigies, and was the first who did interpret dreams ; neither was there any thing divine or human but what he understood. He foresaw the barrenness of the land many years before it happened. All Egypt would have perished by famine, if the king, by his advice, had not ordered the corn to be laid up for many years ; and his advice was esteemed, not as the word of a man, but as the oracle of God. Moses was his son, who inherited his knowledge, and was very beautiful : but the Egyptians perceiving them scabbed, by the advice of the oracle, that the infection might not spread, drove him with these sick people out of Egypt. He being leader to these fugitives, stole away the sacred things of Egypt, which when the Egyptians fought to recover by arms, they were obliged by reason of tempests to return home. Therefore Moses having got into his native country of Damascus, possessed himself of Mount Sinai, where he with his people being weary with seven days fasting through the desarts of Arabia, he called the seventh day, according to the custom of his country, the Sabbath, and consecrated it for ever a Fast ; because that day put an end to their hunger and wandering, and because they remembered that for fear of the contagion they were driven from Egypt. Lest they should be hated by the natives of the land, for the same cause, they avoided commerce with strangers, which soon turned to a part of their religion and discipline. After Moses, his son Aruas, a priest in the Egyptian religion, was created their king. Hence it became customary among the Jews to have the same person king and priest, by whose justice and religion they increased to a great degree.’

TACIT. Hist.  
lib. v.

Cornelius Tacitus has also the following story concerning the origin of the Jews. In the reign of Isis, an over-grown multitude of Jews in Egypt, under the conduct of Hierosolymus and Judæus, did discharge themselves into the neighbouring countries.—Moses, one of these banished people, told them, that they could expect no help either from gods or men, being forsaken of both, and therefore ought to trust him as a leader sent from heaven.—They consented to him, and began their journey, not knowing whither they went ; but nothing troubled them so much as want of water.—Moses, that he might secure this people for ever to his interest, gave them new rites, contrary to those of all mortals. All things are profane to them, which we account sacred ; and are permitted to them, which to us are forbidden.—They kill the ram, in reproach of Jupiter Hammon, and sacrifice the bullock, which the Egyptians worship under the name of Apis. They abstain from swines flesh, because they were once troubled with the scab, to which that beast is obnoxious.—On the seventh day they think fit to be idle, because that day put an end to their labour ; and, to flatter their laziness, they rest on the seventh year.—They circumcise their genitals, that they may be known by this to be different from other people.—The Egyptians worship many beasts and compounded shapes, but the Jews know none but one spiritual Being, as their God, and count them profane who worship images made of vile matter, in the likeness



• likeness of men. That this great eternal God is unchangeable and immortal, and  
 • therefore they have no images in their cities, nor in their temples.—That flattery  
 • or honour is not given to kings or emperors.—Their country abounds with palm-  
 • trees, very tall and beautiful.—Their chief mountain is Lebanon ; and, which is  
 • strange in such a hot country, it is dark, and covered with snow. From hence  
 • proceeds the river Jordan, which does not run into the sea, but passes through  
 • a lake or two, and sinks into the third, which is a great lake or sea, but of a  
 • pestiferous smell ; whose waves are not tossed with wind, nor do fish swim in it,  
 • nor fowls frequent its waters, &c.’

I need not observe, that these narratives are a mixture of truth and falsehood. The reader will easily see wherein they agree with, and wherein they differ from, the scripture account of that people.

I have already observed, that Juvenal falsely charges the Jews with worshipping the visible heavens. I shall here subjoin the passage at length, that the reader may see the whole ridicule of the Roman satirist on that people.

Quidam fortiti metuentem sabbata patrem,  
 Nil præter nubes & cœli numen adorant,  
 Nec distare putant humana carne fuillam,  
 Qua pater abstinuit : mox & præputia ponunt :  
 Romanas autem soliti contemnere leges,  
 Judaicum ediscunt, & servant, ac metuunt jus,  
 Tradidit arcano quodcunque volumine Moses :  
 Non monstrare vias eadem nisi sacra colenti ;  
 Quæsitum ad fontem solos deducere verpos.  
 Sed pater in causa, cui septima quæque fuit lux  
 Ignava.

Sat. 14. ver.  
96.

*The Jews, like their bigotted sins before,  
 By gazing on the clouds, their god adore :  
 So superstitious, that they'll sooner dine  
 Upon the flesh of men than that of swine.  
 Our Roman customs they condemn and jeer,  
 But learn and keep their country rites with fear.  
 That worship only they in reverence have,  
 Which in dark volumes their great Moses gave.  
 Ask 'em the road, and they shall point you wrong,  
 Because you do not to their tribe belong.  
 They'll not betray a spring to quench your thirst,  
 Unless you shew them circumcision first.  
 So they are taught, and do it to obey  
 Their fathers, who observe the sabbath-day.* J. DRYDEN, jun.

I S P A R A. See the following article.

I S P A R E T T A. The supreme god of the *Malabarians* (one of those nations of the East Indies, which follow the religion of the *Bramins*) the word in their language importing as much as *a deity*. This *Isparetta*, they say, before any thing was created, transformed himself into an egg, out of which the whole system of heaven and earth, and all things contained therein, were afterwards produced. From this divinity, as their tradition runs, did originally spring something, which they call *Kiwelinga*, and which they worship in their temples as a god. From this *Kiwelinga* three other gods took their rise ; *Brama*, *Vistnou*, and *Espara*. *Brama* is said to create and make all things ; *Vistnou*, to rule over things created ; and *Espara*, to destroy them again. See *BRAMA* and *VISTNOU*.

Propagation  
of the Gospel  
in the East ;  
P. I. Letter 3.

ISLEBIANS. The name given to those, who followed the opinions of *Jo-*  
*bannes Agricola*, a Saxon Divine, who was born at *Isleb*, and became a disciple  
 of Luther. This Agricola was the founder of the *Antinomian sect*, having enter-  
 tained some mistaken notions concerning the *law* under the gospel. Luther, who  
 had been his friend hitherto, attacked him with great warmth and vigour, and  
 obliged him to promise a retraction of his errors. But Agricola presented a

MELCH.  
ADAM. invit.  
Theol.

FREHER. in  
Theatr.



tion to the Elector of Saxony, in which he complained, that Luther had misrepresented his opinions. The Wittenberg divines sided with Luther, and declared his accusations well grounded. The Elector of Saxony hereupon assigned them judges, to try and decide the difference between them. But Agricola withdrew privately from Berlin, not daring to wait the issue. Sometime after he published a book, in which he asked pardon of Luther, and promised to live and die in the doctrine he had hitherto opposed. Staphylus paints Agricola in very black colours, and says, he held, that the law of God, or moral law, is altogether insignificant, and that people under the gospel are not obliged to the practice of good works.

L i v. Dec. 3.  
lib. iv.

**JUNONALIA.** [*Lat.*] A festival of the antient Romans, in honour of the goddess *Juno*. It was instituted on occasion of certain prodigies, that happened in Italy. The temple of Juno on mount Aventine being struck with thunder, the soothsayers answered, that the Roman matrons were concerned in the prodigy, and that they should pacify the goddess with sacrifices and offerings. The ladies thereupon made a collection of money, and bought a golden basin, which they presented to the goddess in her temple. The *Decemvirs* likewise appointed a day for a solemn sacrifice, which was thus ordered. Two white cows, with two images of Juno, were led in procession through the city, followed by several young girls, singing a hymn in honour of the goddess. These were followed by the *Decemvirs* crowned with laurel. When they came to the temple, the victims were sacrificed by the *Decemvirs*, and the images (which were of cypress wood) set up in the temple.

*The End of the First Volume.*

